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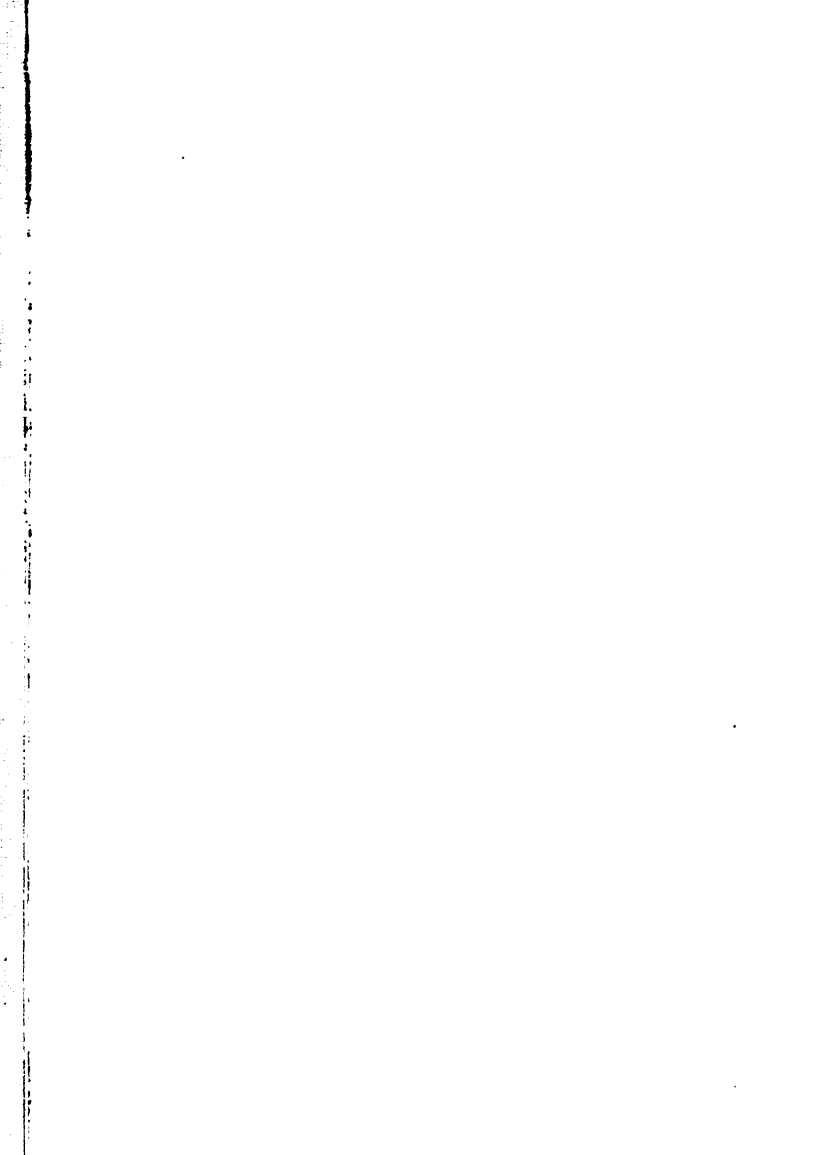
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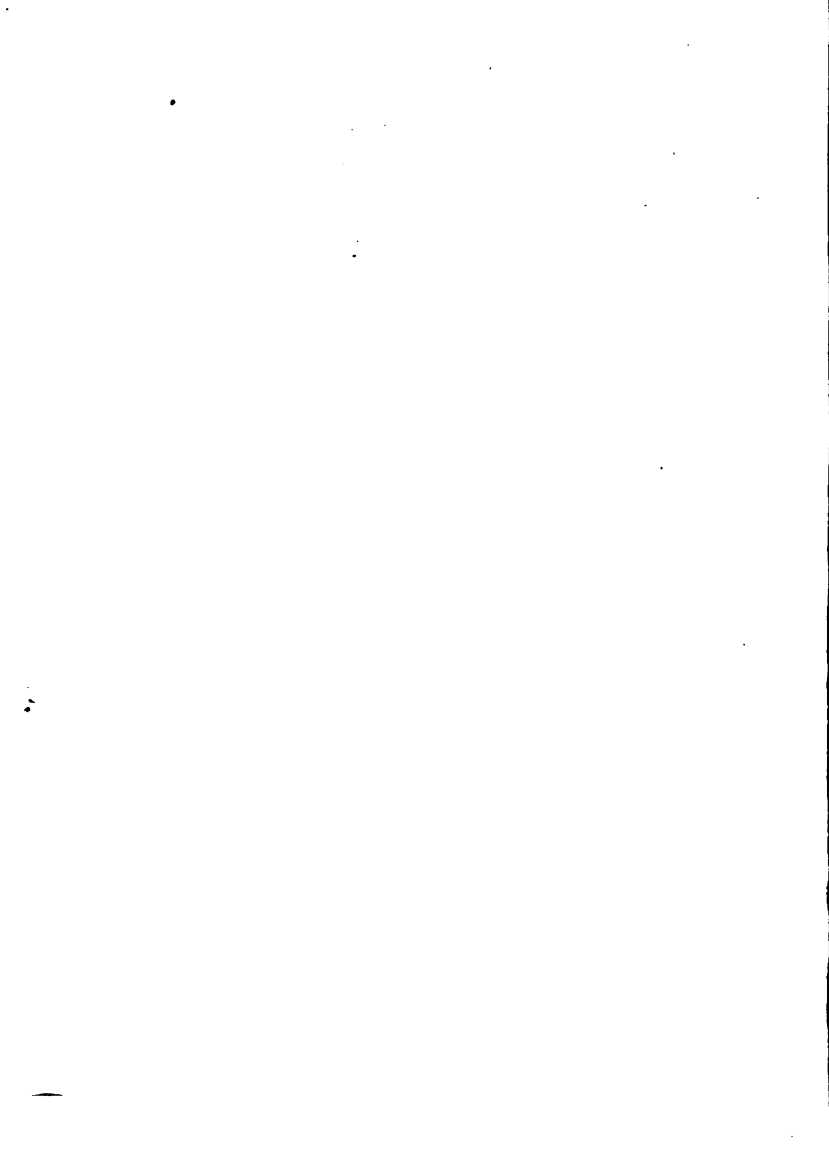
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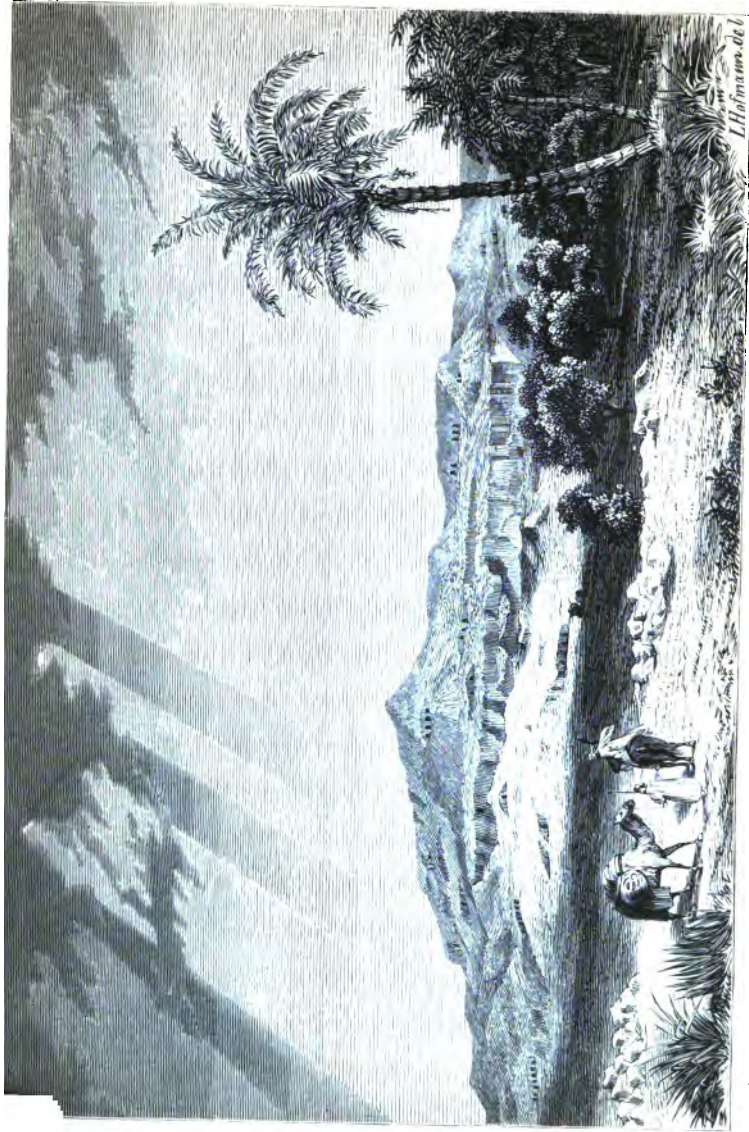




HAND-BOOK
FOR
TRAVELLERS IN EGYPT.







The western side of Thebes.

GUIDE
FOR
TRAVELLERS IN EGYPT
AND ADJACENT COUNTRIES.

SUBJECT TO THE


PASHA.

TRANSLATED FROM THE GERMAN OF

DR. MORITZ BUSCH

BY W. C. WRANKMORE.

WITH FOURTEEN ILLUSTRATIONS, A TRAVELLING MAP,
AND PLAN OF CAIRO.



LONDON:
TRÜBNER & CO., 60, PATERNOSTER ROW.

1858.

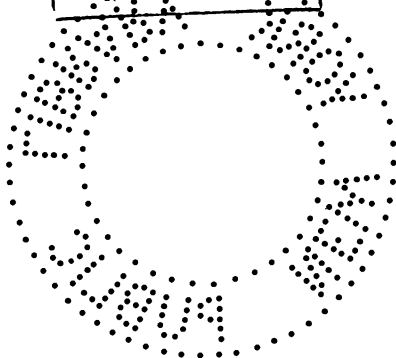
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PREFACE.

The author's design in preparing this work, was to produce a *really practical Hand-book* for tourists in the East. It is intended as a guide, and a trustworthy companion to the annually increasing travelling public to the Eastern regions, and comprehends a variety of interesting and useful information for sojourners in the Levant.

Finished descriptions of scenery, delineations of manners and morals, expressions of profound opinions &c. on Oriental affairs—which belong only to a voluminous book of travels—are here either wholly dispensed with or, as occasion may require, briefly touched upon.

The greater part of the contents of this work came under the author's own observation, some are the results of enquiry and information collected from consuls, the agents of the Austrian Lloyd—to whom he had the honour of introductions—and from other undoubted sources of authority. For information on those parts far distant from the coast, the latest and

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best works have been consulted, the accuracy of which has been satisfactorily confirmed.

The author flatters himself that he has not overlooked any material points, and hopes—as far as his own observations and researches are concerned—at least, not to have committed any glaring mistakes. Should, however, an occasional error have crept in, he trusts to be pardoned by the liberal critic; when he states that the time allowed him for his onerous and arduous task, was inadequate to the proportion of matter he had to collect; moreover, the “Observer” has more difficulties to contend against in the East than in any other part of the globe.

LEIPSIC, January 6, 1858.

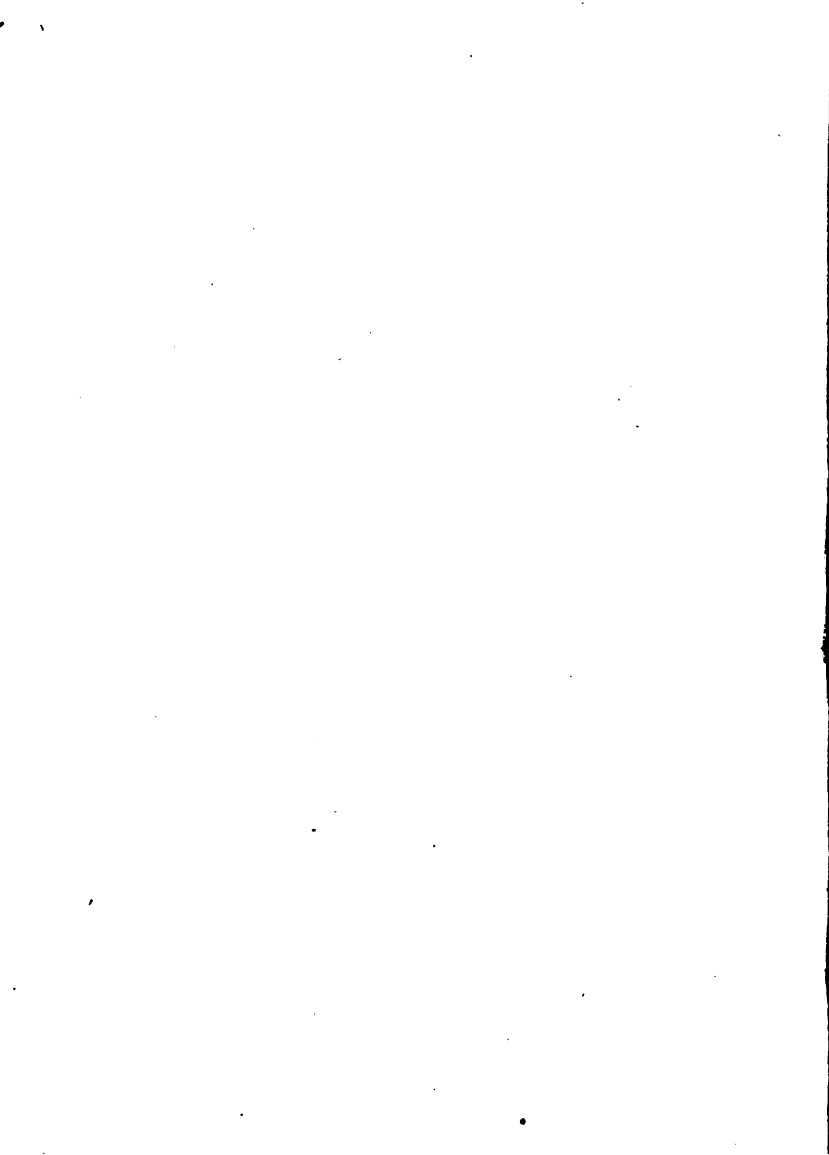
GENERAL INTRODUCTION.

Who can travel in the East?—The right time of the year.—Plan of journey for six months.—Estimate of expenses.—Equipment.—Passport.—Money.—Languages.—Rules to be observed on the journey, especially with regard to health.—Malaria, fever and ophthalmia.—Pest.—Quarantine.—*Triest*.—Inns.—Curiosities of its environs.—Pola.—Venice.—Travelling-plan of the Austrian Lloyd.—Intelligence office.

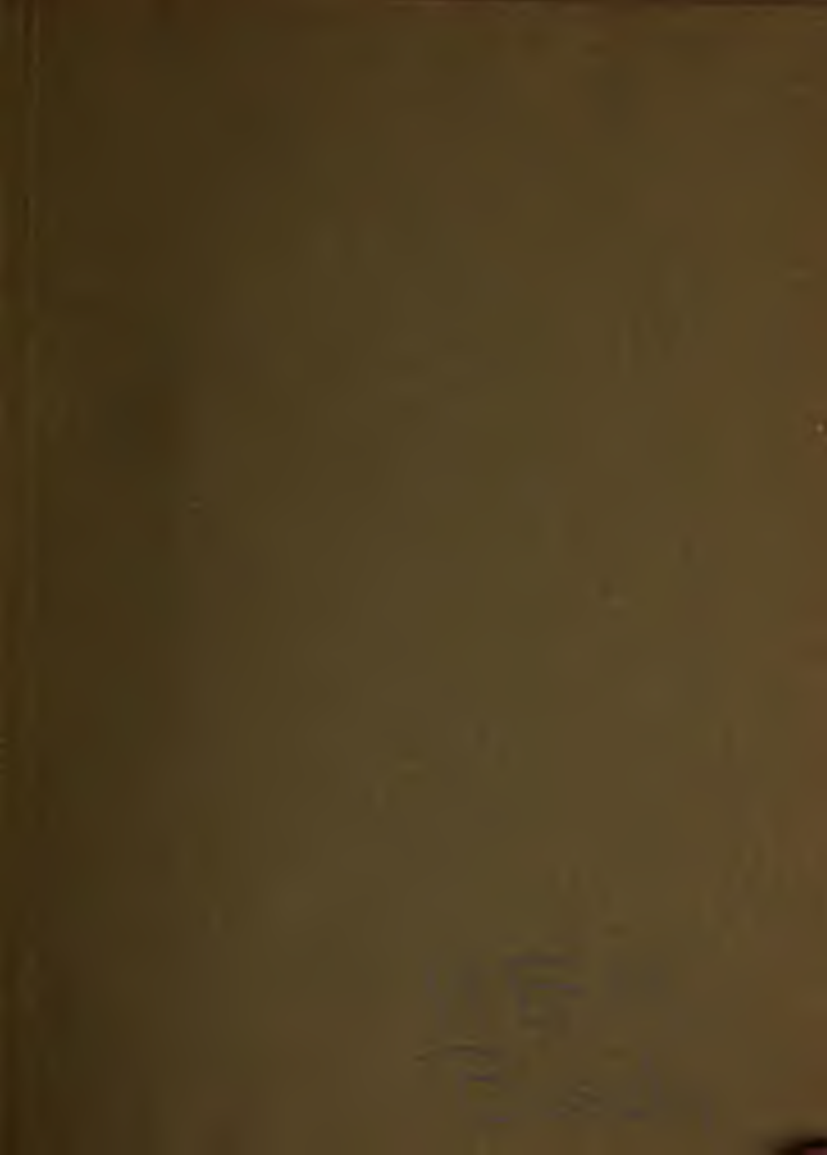
Travelling in the East—if not confined to the places on the coast—requires a strong constitution, endurance in combatting with difficulties and privations, and a mind which for a time, according to circumstances, can abstract itself from the enjoyments and comforts of civilised life. The places on the coast, and indeed several parts of Egypt, may be reached by women without any very great fatigue. Stages and railway trains run to *Triest*, from whence passengers are conveyed in a well-appointed steamboat nearly to the gates of Alexandria, Athens, Smyrna, or Constantinople. With regard to other points, suffice it for the present to observe, that in Greece, and in European and Asiatic Turkey the only mode of travelling is on horseback, that during the greater part of the year the traveller is exposed to a scorching sun, that often in the interior of the country the most simple conveniences will be found wanting, and if he provide himself with these, considerable expenses will be incurred. Under such circumstances tra-

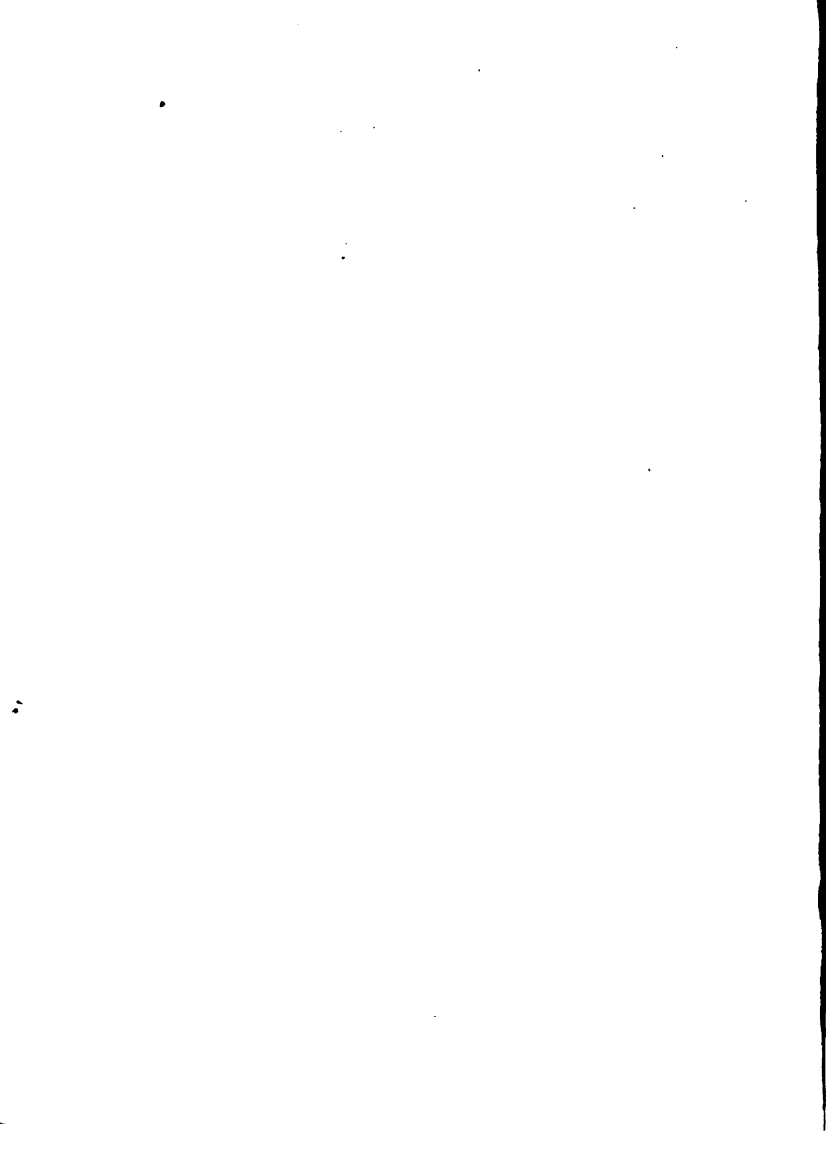
velling is permitted only to the hardy and adventurous, or to those possessed of princely fortunes to smooth down some of the annoyances. In other respects it requires no particular courage in visiting the most interesting parts of the interior. Much is spoken of the attacks of robbers, but if the traveller will take the following precautions, he will scarcely see the face of a robber even in the most notorious districts. An Oriental usually travels with half his fortune in his girdle, he knows nothing of bills of exchange, his arms and dress are generally so valuable, that he is worth robbing. The Frank, on the contrary, before setting out for a dangerous quarter (the neighbourhood of Smyrna and part of Palestine and Syria only can be said to be dangerous), if he will neither have an escort nor join a caravan, deposits his money in safety with the Consul of his nation, and the little he carries with him would not reward the Oriental footpad for his trouble.

To this may be added: every Bedouin or Greek knows, if a Frank has









HAND-BOOK
FOR
TRAVELLERS IN EGYPT.



poppy heads, frequently applied lukewarm, is sometimes recommended.

The prevailing opinion is, that Ophthalmia is caused by the fine sand of the desert: this however is an error, for inflammation in the eyes is not known in the desert, it emanates from the valleys of the Nile, and disappears in two or three days after the patient has commenced his journey over these dry tracts. We will not maintain that sand blown into the eyes, or that the powerfully reflected light of the sun from this dry, barren soil may not affect the eyes; dust, and sunshine reflected by the snow produce the same effects in other regions, but in Egypt this complaint must be attributed to other causes. It arises from the extraordinary arid and humid alternations which so frequently take place. The climate of Egypt is perhaps the driest in the world, but the difference between the almost constantly dry atmosphere, and the effluvia from the river, together with—for the sake of coolness—the irrigated narrow streets of Cairo and other cities, is so great that the eye is liable to be affected especially when in that susceptible state of sensible or insensible perspiration to which the skin is subject. Hence it is, that during the inundations of the Nile when these effluvia are strongest, ophthalmia is mostly observed.

The fact of the disease decreasing immediately, and after a few days wholly disappearing when the sufferer enters the desert strengthens this opinion. It is highly advisable to be cautious of damp draughts, and in the night before leaving a

warm chamber, or the cabin of a Nile boat, to remove the perspiration by means of a dry cloth, and afterwards to wash in a little cold water, by doing which, the perspiration is preserved against sudden obstruction, and the eyes prepared for change of temperature.

To enter into detail about the *Pest* is unnecessary. No one would go to Egypt or Syria while it rages. Every one would withdraw from the country if any case appeared. If this be not practicable, retire to Upper Egypt, or keep quarantine with other Europeans in the country. It is seldom that a case of pest, presents itself in Alexandria during September and following months till February, and then only at intervals of several years. Cairo is quite safe from the beginning of July to the end of March. On a general calculation the pest appears about every twelve years. This dreadful enemy to the human species, however, is not dreaded now as it was formerly, owing to the board of health having adopted proper measures, and the great progress they have made in the treatment of patients. The first remedy for approaching symptoms should be an emetic, which if taken in time will arrest the evil; bleeding is not recommended.

Quarantine some years ago formed a sad blank in the circle of enjoyments which a journey in the East offered. The tourist remembers with horror the life of purgatory he led in Lazarettos of the various towns on the coasts, before he was considered sufficiently convalescent to gain admittance into the Paradise of civilised life. The unfortunate traveller was

frequently compelled to remain forty (the word from which quarantine is derived) days, and drag out a miserable existence in this place, with bad quarters, and paying the same prices as at a first-rate hotel. Under ten days he was seldom released from confinement, no matter whether the ship in which he came had "clean-papers" or not, i. e., whether the ship sailed from a place where no pestilence or other contagious disease was raging, or whether it came from a port where the disease was at its height. This is much better now, as they have taken a reasonable view of the nature of contagion, and the traveller is not subject to one tenth of the annoyances which formerly beset him. In almost all harbours of the Levant, quarantine is limited to "observation", which lasts twenty-four hours, and in most cases is wholly set aside on the captain's assurance that he has held no communication with any vessel on the way, in which case the number of days are reckoned that the ship has been on her passage.

The laws of quarantine are constantly subject to changes, being principally adapted to the state of health in Turkey, or the country which the vessel last touched at. If the plague, small-pox or cholera break out in Turkey, Greece, or anywhere else, quarantine is prolonged in all the ports of the Mediterranean, and should the voyager be unlucky enough to sail in a ship that has not clean-papers, he must make up his mind to a long residence in the lazaretto of the place where he lands. It will be as well

to mention here, that the best lazarettos in the Levant are those of Syra, Corfu, Piraeus, and Malta.

In all these institutions the person is placed under the eye of a *guardiano* (watchman), whose duty is to see that he does not mix with his fellow prisoners. He who does not attend to this, and holds intercourse with a traveller more recently arrived at the lazaretto, must remain prisoner till the latter "receives *pratica*", i. e., be "pronounced clean". Money and fees are everywhere demanded before permission to leave is given. Breaking the laws of quarantine was formerly held as deserving the punishment of death, and even at the present day this crime is attended with severe punishment.

Quarantine having certain points with which the uninitiated are unacquainted, it may be well to state, that all persons and things subject to it are called *contumaci* and *sporchi* till they obtain *pratica* or permission to leave the place, and associate with whom they please. Formerly, when a long quarantine was kept, the time could be shortened by the stranger submitting to *spoglio*—taking a bath, leaving his luggage and clothes in the lazaretto, and buying or hiring clothes from the town. In this way quarantine was reduced from fourteen to seven days. In a fortnight after his departure, the stranger's effects, after undergoing the process of fumigation, were returned to him by the *guardiano*.

The *cheapest, quickest, and most comfortable travelling* to all parts of the East is over Trieste. Germans from N. W. travel from Hanover, or Cassel, or Cologne, those from the

north, from Hamburgh, Berlin, or Königsberg to Dresden and Vienna. The German from S. W. repairs in spring, summer, and autumn to the Danube, views the beautiful scenery on its banks, until he reaches the principal city of Austria; thence by the fast train to Triest, passing over and through the gigantic bridges and tunnels of Semmering, the romantic valleys of the Alps in Stiermark, and the desolate stone desert of the Karst, beyond Laibach, the most interesting points of which may be visited from the Adelsberg station. A fast train starts from Vienna every morning at 6.10 min., arrives at Laibach afternoon 5.57 min. and reaches Triest the same evening at 10.35 min. A second passenger train leaves Vienna, forenoon 8.40 min., arrives at Laibach night 12.11 min. and reaches Triest next morning at 6. A third starts from Vienna, evening 8.40 min., arrives noon 12.45 min. at Laibach, and at 6.50 in the afternoon at Triest. The journey from Vienna to Triest by the fast train takes 17 hours, by the morning passenger train 23 do., night train 23½ do. The distance from Vienna is 78 railway miles reckoned at 26 Kreuzers per mile in the first class carriages, second do. 18 Kreuz. by the fast train. Common train: first class car. 20, second do. 15 and 3 do. 10 Kreuzer. Consequently the fares from Vienna to Triest are: fast train 1st class 33 Florins 48 Kreuzer, 2nd 23 Flor. 24 Kr.; common train 1st class 26 Flor., 2nd 19 Flor. 30 Kr., 3^d 13 Flor.

Near Nabresina the railway turns off from the wild, romantic, sterile Karst-Plateau, whose miserable wastes are rarely relieved by a stray

oak or wretched vineyard, and takes a sharp turning to the South-east along the Karst, strongly inclined to run into the sea. There, bordering on the declivity in the hollow, appear numberless country houses built in the Italian style, and surrounded by vineyards, and olive plantations; this is Triest, the *Porta orientalis*, the chief commercial city of the Adriatic and of Austria. The red-grey rocky heights of the Karnish Alps rise in bold outline over the flat coast in the distance; straight forwards, intersected by creeks and narrow necks of land reaching out into the sea, are the mountains of Istria. Below, the white city with its castle extends over numerous hills. Great numbers of steamers and ships of all dimensions lie in the harbour, and the blue Adria vanishes in the horizon.

To enjoy this single impression it is worth travellers' while to make the route over Triest to the Levant, rather than over Pesth, Belgrade and Galacz. If the journey be undertaken in late autumn—and this is to be recommended, in order to escape the cold and snow storms of the North—the steam navigation of the Danube is quite out of the question. But, even if in summer, this route is to be preferred; there is perhaps no place where the traveller so suddenly feels aware of the difference between North and South as between the bleak world of the Karst and the Bay of Triest, on whose shores green leaves are even to be seen in winter. The wealthy traveller, on leaving the railway, will repair to the *Hôtel de la Ville* (Formerly *Hôtel National*). It is a splendidly ar-

ranged house on the *Riva Carciotti*, and on the third and fourth floors commands a delightful view of the harbour. A single room with bed costs 1½ Florin, do. with two beds 2 Flor., larger and more elegant apartments cost more. A valet de place receives 2 Flor. per day.—Other good hotels are: *Aquila nera* at the Corso, the principle street of Triest. Rooms are to be had from 1 to 3 Flor., *Table d'hôte* according to market prices say 1—1½ Flor.—*Hôtel de France* in the third floor of Stratto house between the *Tergesteum* and the *Grand Place*. Very good *table d'hôte*, 1 Flor. 30 Kreuz.,—room with bed from 1 to 1½ Flor. — room with two beds 1½ to 2 Flor. The *Locanda grande* (Grand hôtel) a roomy, old, dingy, not even elegantly arranged hotel, on the *Pescheria* (fish place), where a room with bed costs 50 Kreuz., do. with two do. 1 Flor. 30 Kreuz. *Table d'hôte* 1 Flor. 30 Kreuz.; and the *Hôtel Vittoria* opposite the *Tergesteum*, where the prices are similar. The last may be considered the best second-rate hotel in Triest.

Coffee-houses to be recommended: *Tommaso*, close to the harbour—*agli Specchi*,—*Stella Polare*,—*Europa felice*,—last named not elegant, but much frequented for its excellent drinks. The wines of this country are worth trying, particularly the Istrian and the Costrene. *Rifosco* is sweet, somewhat fiery; *Prosecco*, a white frothy wine. Cyprus wine is very cheap. Of the various sorts of fish try the tunny. Oysters are cheap, but not so fine in flavour as those of the German Sea.

Those desirous of seeing life amongst the lower classes may pass

an hour at the *Osterias*, in the old town, for instance the *Agnello vecchio*; or repair to the Fish market, on Fridays especially, when choice numbers of the inhabitants of the Adriatic are well worth seeing. Booksellers: Münster, in the *Tergesteum*, and Schimpff near the Leopold column and not far from the Exchange. Abundance of newspapers may be seen at every coffee-house. A drive through the city in a one horse *fiaker* 15 Kreuz., pair of horses 20 Kreuz. If hired by the hour 1 Flor. and 1 Flor. 20 Kreuz.

Resident Consuls: American (United States), Baden, Bavarian, Belgian, Brazilian, Brunswick, Buenos Ayres, Danish, English, French, Greek, Haitian, Hanoverian, Hesse-Cassel and Hesse-Darmstadt, Mecklenburg-Schwerin, Modena, Nassau, the Netherlands, Oldenburg, the Papal States, Parma, Portuguese, Prussian, Reuss, Russian, Saxon, Sardinian, Sicilian, Spanish, Swedish and Norwegian, Swiss, Tuscan, Turkish, Würtemberg and the Free States.

From the platform of the castle, for which a ticket of admission must be procured from the commandant of the place—a good view may be had of the greater part of the city and harbour. The churches of Triest, in architectural respects, are nothing particular. The Dome, built partly in basilica and partly in the romanic style, (with horse-shoe arches) is a work of the fourth or sixth century, with many modern additions. Formerly a Roman temple stood on its site, of which there are evident traces. The remains of Don Carlos, the Spanish Pretender, lie interred before an altar piece at the side, and in the burial

ground near the church, those of Winkelmann, who was murdered in 1768 in the *Locanda grande*. Of the public buildings, the *Teatro grande*, the Exchange, and near it the *Tergesteum*, are worthy of mention. The *Tergesteum* is an immense palace, in the groundfloor of which the Exchange is held. Its arrangements are as elegant as they are useful. A suit of rooms contains the most important English, French, German, Greek, Italian and Slavonian newspapers. A stranger introduced by a member has free admission for a month to these reading rooms. In the first and second stories of this building are the offices of the Austrian Lloyd, which important and influential institution in the world of commerce was established in 1833—consisting of three departments, viz., the insurance, the steam navigation company's and the literary and artistic offices. The steam navigation company is the greatest in Europe, possessing about 70 steam vessels—many of the largest build—which convey, in the course of the year, about 250,000 passengers, 500,000 *cwt.* of goods and 500,000 letters. Nearly 1000 workmen are employed in their arsenal. Their new arsenal, building on the bay of Servola, will be eminently splendid, and divided into two sections—one entirely for ship, the other for machine building.

In Trieste the Italian language prevails, but German is gaining ground every year. Greek, French and English are sometimes heard. The climate may be considered tolerably healthy, but a sudden and very sensible change of temperature sometimes arises, caused by the exces-

sive violence of the Bora, or north wind.

It is interesting to observe the bustle and crowd in the streets of Trieste, the variety of costume announcing proximity to the Eastern regions. The peasant women with their snow-white head dresses, the men with their curiously formed fur caps, white knee breeches, and waistcoats, with buttons the size of crown pieces; the *fachini*, or carriers, in brown, hooded cloaks, multitudinous *sez*, sometimes a turban, the Greek *fustanella*, the peculiarly puffed out trunkhose of the Dalmatian, the soldiers, sailors, captains of ships, all jumbled together on the Corso, present a more lively appearance of a Sunday than many great thoroughfares of large towns.

In conclusion, a word about the sanitary arrangements in the Port of Trieste, which will give the reader a better idea of what he has to expect or fear of quarantine than has been given in preceding remarks. Since 1852 all ships and persons whence-soever they come, if provided with a patent of health (*patente netta*), are suffered, without delay, to join the community. Vessels arriving from Egypt and Syria undergo a three days' inspection, during which time passengers and goods may remain on board. The steamers of the Austrian Lloyd always have guardians of health on board, who hold these three days' inspection (*riserva*) during the voyage, so that immediately on their arrival they receive *pratica*. If, however, the plague or yellow fever be really raging, these vessels are subjected to a longer *contumacy*, in consequence of which, according

to circumstances, the ship must discharge her cargo, which is directly conveyed to the lazaretto, passengers having the option to remain on board during this time, or to be taken to the lazaretto, where they are accommodated with suitable rooms, gratis.

Ships and persons with *patente brutta*, arriving from countries where the plague is raging, are subject to a *contumacy* of fifteen days, but to persons who directly change their dress, the time is reduced to twelve. Ships, persons, and lading coming from Egypt and Syria provided with a *patente netta* from a consulate of one of the European powers have only to keep three days *contumacy*: without this document it is increased to four for persons, and to seven for the suspected lading.

Vessels, goods, and passengers arriving from other Ottoman ports in Europe, Asia, and Africa, and provided with a Consul's certificate have free *pratica*, if this be not in order they must keep twenty four hours *contumacy*. Ships and persons from the Christian harbours of the Black Sea, the Sea of Azoff, and the mouth of the Danube, without having touched at the intermediate Ottoman ports, receive free *pratica* here, if but provided with *patente netta*. But if they are without free *pratica*, and set out on the voyage with *patente brutta*, they must, after landing with their goods and effects, keep 14 days, and any of the latter which after examination should be pronounced "suspected" 20 days *contumacy* in the lazaretto.

Ships, persons, and lading—from any part where the yellow fever is

raging—provided with *patente brutta*, have to keep 10 days *contumacy*; but if they have "clean papers", receive permission at once to go where they please.

For those who make any stay in Triest, suffice it to recommend excursions to Contovello, Muggia, Capo d'Istria, Pola, and above all to Venice.

Contovello offers a delightful view of the gulf and city of Triest. In the neighbouring *Prosecco* a great part of the Karst may be viewed, and a glance caught at the grey stony desert of the gigantic mountain of Nanos, which, according to the belief of the people, is the residence of the *Bora*. In Muggia the picturesque ruins of an old castle ought to be visited. Capo d'Istria is Venice in miniature.

Pola is much more interesting. Go by Lloyd's boats on Wednesday or Saturday and in 9 hours you find yourself in Pola, and on Friday, resp. Monday, in Triest again. The inn (*Anfiteatro*) does very well for those who are not particular. The harbour, which has lately been strongly fortified, is capacious enough to hold the entire English fleet. After viewing this, the next thing is the old Roman arena, which is in better preservation and more imposing than even that of Verona. It is 366 feet long, 292 feet broad, 75 feet high, and has 144 arches. It is built of very fine durable Istrian stone, its form elliptic, with four prominent spires. The interior has been sadly destroyed by the Venetians, who removed masses of stone to build their own palaces with. To see the ruin to advantage, it must be viewed either from the sea, or from the neighbouring hills. From the arena proceed

to the ruin of *Porta aurea*, erected to the memory of the Tribune Sergius Lepidus, by his wife. Though composed of little more than a few Corinthian pillars, with a richly ornamented arch, the noble proportions of this ruin are sufficient to strike the layman, and to give him an idea of ancient splendour. Next comes the small but well preserved temple of Augustus, built in the purest Grecian style, and richly ornamented with fresco. And now the dome, after the basilic style; and last of all, a visit to the old Franciscan cloister, containing in its court-yard a laurel tree which is said to have grown from a slip of the tree whose leaves composed the wreath worn by Julius Cæsar on his triumphal entry into the capitol, and is upwards of 1000 years old.

Lloyd's steamers run every night, and in the evening three times a week to *Venice*; time by night boats 6—7, evening do. about 10 hours.

Persons wishing a complete description of the ancient Lagune city, and to use it as a guide, can purchase "*Venice*": published in German and French by the Austrian Lloyd. Triest 1857. This is a very good collection of every thing worth seeing, illustrated with 17 beautiful engravings, and a plan of the town.

Our limits will only allow us to give a slight summary. Several months would be necessary to study *Venice*, a fortnight sufficient to see it. The following is intended for tourists who can only devote 3 days to a trip to *Venice*.

Hôtels. Hôtel *Danielli* on the Riva dei Schiavoni.—Hôtel *d'Europe* at the mouth of the Canale grande.—Hô-

tel *St. Marc* under the old *Procuracies*.—Hôtel *de la Ville* in the *Palazzo Grossi* on the *Canale grande*.—Hôtel *d'Angleterre* on the *Canale grande*—and the *Grand Albergo alla Luna* at the mouth of the *Canale grande* behind the Square of *St. Mark*. The prices at all these hotels are different and vary according to the influx of strangers. On an average, the larger, very elegantly furnished rooms, cost 5—20; smaller 1—3 Florins per day. For bed-chambers only, 40 Kreuz. to 1 Flor. per diem. The most elegant of the above mentioned are the Hôtels *de la Ville*, *Danielli*, and *St. Marc*. A good table d'hôte in the Hôtel *d'Europe* for 3½ francs. The Hôtel *alla Luna* is much frequented by Germans.

The current money of *Venice* is the *lira austriaca* of 100 centesimi. A 5 centesimi piece is about the value of an Austrian Kreuzer. Austrian paper money is at a discount; the silver 6 Kreuz. pieces are not in circulation. Before leaving *Triest* it is better to be provided with Austrian ducats or Napoleons; the first are paid at 13 lire 50 centesimi, the last at 22 lire 75 cent.

For trips through *Venice* a gondola must be hired, there being no cabs. There are two kinds of gondolas—one, and two oared. A one oared gondola costs 4 lire per diem, for the first hour 1 lira, and for every following hour 50 centesimi. A gondolier who demands higher fares, if brought before the police, will be punished.

The traveller who can only devote a few days to seeing *Venice* will want a guide, and of these there are plenty. Amongst the best are

Francesco Romano, who speaks Italian and French, is to be found either at the Hôtel St. Marc, or at the Café Mendel close by, which is a capital place for breakfasts; Francesco Bulgari and Baratti, who speak German and are to be found, the first at the Hôtel alla Luna or at Munster's library, the latter at the *Café zum Kaiser von Oestreich*, under the new *Procuracies*. They receive for their trouble 3 Flor. a day.

The traveller will do well to limit himself to the principal sights, and arrange beforehand with his conductor. These may be seen in the following order:

First day. Square of St. Mark, the old and new *Procuracies*, the *Torre dell' orologio*, the *Campanile* (which must be ascended on account of the view), the *Loggetta* at its base, the Church of St. Mark, a *basilika*—in the beautifying of which nearly all centuries of our era have cooperated, and where the Byzantine and Moorish styles predominate; it is distinguished for its pictures in mosaic and rare specimens of stone. The four bronze horses over the entrance, descended from the time of Nero, the splendid pillars of the façade, the mosaic slabs near the horses, the metal doors, the mosaic pictures on the ceiling, the great Altar, the *sacristy*, the chapels of Zeno, *della Madonna dei Mascoli*, *San Isidoro*, and lastly the relics and properties of the church, are worthy of regard. In the Palazzo ducale in addition to the magnificent pictures which decorate the walls of the reception and council chambers of olden times, the celebrated Marcus library, the well known lead roofed dungeons, the subterranean prisons (Pozzi) and

the Bridge of Sighs are to be seen. Opposite this palace of the old Dukes, on the so called Piazzetta, stands the palace of the Emperor, the master piece of Sansovino, to the right of which is the splendid mint (*la Zecca*).

Second day. The Canale grande which divides the city and may be considered the principle street. For this purpose a gondola must be hired at the Piazzetta and paddled slowly along till the canal becomes broader, and the magnificent railway bridge is seen in the distance. On the way back the tourist may alight and view the buildings, the interior of which also deserves to be seen, viz., the *Palazzo Treves* with many good pictures, *Palazzo Morosini*, not far from the *Canale grande*, containing pictures of the eight Doges from this family; *Palazzo Giustiniani*, with its collection of pictures by N. Schiavoni, the palaces of *Foscari*, *Mocenigo*, *Pisani* (with Paul Veronese's celebrated picture of the family of Darius before Alexander the Great, &c.), *Mangili*, *Sagredo*, *Tron* with a fine collection of antiquities, *Correr* with a very richly supplied Museum, *Manfrin* containing one of the best collections of the Venetian school of painting, and the *Palazzo Valmarana*, the pictures of which are not to be seen without special permission from the proprietor. The Canale grande is also crossed by the *Rialto bridge*.

Third day. Early to the *Academy*: the most perfect collection of pictures of the Venetian school, amongst them the best works of *Tizian*, *Tintoretto*, *Paolo Veronese*, *Giorgione*, *Palma Vecchio*, and *Bordone*; then to the churches, of which, excepting the

Church of St. Mark, are best worth seeing, the Sta. Maria gloriosa dei Frari, Sti. Giovanni e Paolo, Sta. Maria della Salute, and San Giorgio maggiore. The church Sti. Giovanni e Paolo is the Pantheon of Venice, for here rest the greater number of her celebrated men, more particularly her Doges. In the church Sta. Maria gloriosa dei Frari are the superb Mausoleums of the Doge *Pesaro*, *Tizian* and *Canova*. In the afternoon to the Arsenal or one of the islands.

In the evening repair to one of the theatres — the Teatro la Fenice is the largest and the best — or go into one of the coffeehouses under the Procuracies and study Venetian life.

In conclusion, we will take a glance at the travelling arrangements for the various lines of route of the Austrian Lloyd's steamboats, valid in the autumn of 1857, at the same time remarking, that the company despatches boats to different Italian harbours, and likewise to Marseille and Barcelona.

THE AUSTRIAN LLOYD'S STEAM-NAVIGATION TO THE EAST *).

I. DIRECT LINE TO EGYPT.

DEPARTURE.	TIME.	ARRIVAL.	STAY.
from Trieste	10 th & 27 th of every month	At Corfu	12 th & 29 th of every month
" Corfu	12 th & 29 th of every month	" Alexandria	15 th & 2 ^d of every month
" Alexandria	21 st & 27 th of every month	" Corfu	24 th & 10 th of every month
" Corfu on the return passage	24 th & 10 th of every month	" Triest	26 th & 12 th of every month
			4 hours
			5 days †)
			4 hours
			—

†) The days for returning from Alexandria depend on the mail from the East Indies.

II. LINE BETWEEN ALEXANDRIA AND SMYRNA.

DEPARTURE.	TIME.	ARRIVAL.	STAY.
from Smyrna	Every other Saturday from 27 th 1857	At Alexandria	Every other Tuesday
" Alexandria	Every other Tuesday from 30 th 1857	" Smyrna	" " Friday
	58 " 58 "		—

*) The fares will be found in another part of this book.

III. LINE OF SYRIA AND CARAMANIA.

XXVI

GENERAL INTRODUCTION.

DEPARTURE.		TIME.	ARRIVAL.		STAY.
A. BETWEEN SMYRNA AND ALEXANDRIA.					
From Smyrna	Every other Sunday from 2 ⁰ / ₆ 1857	26 hours	At Rhodes	Every other Sunday fr. 2 ¹ / ₆ 1857	3 ¹ / ₂ hours
" Rhodes	Every other Monday from 2 ² / ₆ 1857	33 ¹ / ₂ "	" Cyprus	Every other Wednesday day fr. 2 ⁴ / ₆ 1857	10 "
" Cyprus	Every other Wednesday day from 2 ⁴ / ₆ 1857	13 "	" Beirut	Every other Thursday day fr. 2 ⁵ / ₆ 1857	16 "
" Beirut	Every other Thursday day from 2 ⁵ / ₆ 1857	8 ¹ / ₂ "	" Caifa	Every other Friday fr. 2 ⁶ / ₆ 1857	3 "
" Caifa	Every other Friday from 2 ⁶ / ₆ 1857	7 "	" Jaffa	Every other Friday fr. 2 ⁶ / ₆ 1857	17 "
" Jaffa	Every other Saturday from 2 ⁷ / ₆ 1857	29 "	" Alexandria	Every other Sunday fr. 2 ⁸ / ₆ 1857	—
B. BETWEEN BEIRUT AND SMYRNA.					
From Smyrna	Every other Wednesday day fr. 1 ⁷ / ₆ 1857	56 hours	At Adalia	Every other Friday fr. 1 ⁹ / ₆ 1857	8 hours
" Adalia	Every other Friday fr. 1 ⁹ / ₆ 1857	32 "	" Mersina	Every other Sunday fr. 2 ¹ / ₆ 1857	9 "
" Mersina	Every other Sunday fr. 2 ¹ / ₆ 1857	13 "	" Alexandrette	Every other Monday fr. 2 ² / ₆ 1857	12 "
" Alexandrette	Every other Monday fr. 2 ² / ₆ 1857	13 "	" Lattakia	Every other Tuesday fr. 2 ³ / ₆ 1857	11 "
" Lattakiah	Every other Tuesday fr. 2 ³ / ₆ 1857	9 "	" Tripolis	Every other Wednesday day fr. 2 ⁴ / ₆ 1857	6 "
" Tripolis	Every other Wednesday day fr. 2 ⁴ / ₆ 1857	7 "	" Beirut	Every other Wednesday day fr. 2 ⁴ / ₆ 1857	6 "

IV. FAST BOATS RUNNING BETWEEN TRIEST AND CONSTANTINOPLE.

DEPARTURE.		TIME.	ARRIVAL.	STAY.	
From Triest	Every Saturday at 2 p. m.	46 hours	At Corfu	Every Monday at 12 noon	4 hours
" Corfu	" Monday at 4 p. m.	37 "	" Syra	" Wednesday at 5 p. m.	6 "
" Syra	" Wednesday at 11 a. m.	30	" Constantinople	" Friday at 5 p. m.	17 "
" Constantinople	" Saturday at 4 a. m.	30	" Syra	" Sunday at 4 p. m.	7 "
" Syra	" Sunday at 11 p. m.	37 "	" Corfu	" Tuesday at 12 noon	4 "
" Corfu	" Tuesday at 4 p. m.	46	" Triest	" Thursday at 2 p. m.	—

V. LINE BETWEEN CONSTANTINOPLE AND SMYRNA.

DEPARTURE.		TIME.	ARRIVAL.		STAY.
From Constantinople	Every Monday and Wednesday	13 hours	At Gallipoli	Every Tuesday and Thursday	1 1/2 hours
" Gallipoli	Every Tuesday and Thursday	2 1/2 "	" Dardanells	Every Tuesday and Thursday	2 "
" Dardanells	Every Tuesday and Thursday	3 "	" Tenedos	Every Tuesday and Thursday	1 1/2 "
" Tenedos	Every Tuesday and Thursday	2 1/2 "	" Capo Baba	Every Tuesday and Thursday	1 1/2 "
" Capo Baba	Every Tuesday and Thursday	4 "	" Metelino	Every Tuesday and Thursday	1 "
" Metelino	Every Tuesday and Thursday	7 "	" Smyrna	Every Wednesday and Friday	—
" Smyrna	Every Friday and Sunday	7 "	" Metelino	Every Friday and Sunday	1 1/2 "
" Capo Baba	" Saturday and Sunday	4 "	" Capo Baba	" Saturday and Monday	1 1/2 "
" Tenedos	Every Saturday and Sunday	2 1/2 "	" Tenedos	Every Saturday and Monday	1 1/2 "
" Dardanells	Every Saturday and Sunday	3 "	" Dardanells	Every Saturday and Monday	3 "
" Gallipoli	Every Saturday and Sunday	2 1/2 "	" Gallipoli	Every Saturday and Monday	1 1/2 "
" Constantinople	Every Saturday and Sunday	13 "	" Constantinople	Every Sunday and Tuesday	—

VI. THESSALIAN LINES.

DEPARTURE.

TIME.

ARRIVAL.

STAY.

A. LINE OF SALONIK.

From Constantinople	Every Friday	14 hours	At Gallipoli	Every Saturday	1 1/2 hour
Gallipoli	Saturday	2 1/2 "	" Dardanells	" Sunday	6 hours
" Dardanells	" "	24 1/2 "	" Salonik	" Thursday	14 1/2 "
" Salonik	Wednesday	17 1/2 "	" Dardanells	" "	3 1/2 "
" Dardanells	Thursday	2 1/2 "	" Gallipoli	" "	1 1/2 "
" Gallipoli	" "	14 "	" Constantinople	" Friday	" "

B. LINE OF VOLO.

From Constantinople	Every other Thurs- day fr. 18/6 1857	17 hours	At Dardanells	Every other Friday fr. 19/6 1857	3 hours
" Dardanells	Every other Friday fr. 19/6 1857	12 "	" Lagos	Every other Friday fr. 19/6 1857	9 "
" Lagos	Every other Saturday fr. 20/6 1857	5 "	" Cavalla	Every other Saturday fr. 20/6 1857	4 "
" Cavalla	Every other Saturday fr. 20/6 1857	20 "	" Volo	Every other Sunday fr. 21/6 1857	22 "
" Volo	Every other Monday fr. 22/6 1857	20 "	" Cavalla	Every other Tuesday fr. 23/6 1857	16 "
" Cavalla	Every other Tuesday fr. 23/6 1857	5 "	" Lagos	Every other Wednesday day fr. 24/6 1857	12 "
" Lagos	Every other Wednesday day fr. 24/6 1857	12 "	" Dardanells	Every other Thurs- day fr. 25/6 1857	5 "
" Dardanells	Every other Thurs- day fr. 25/6 1857	17 "	" Constantinople	Every other Friday fr. 26/6 1857	" "

VII. LINE BETWEEN CONSTANTINOPLE AND TRAPEZUNT.

DEPARTURE.		TIME.	ARRIVAL.		STAY.
From Constantinople	Generally Monday	23 hours	At Ineboli	Generally Tuesday	1 hour
" Ineboli	Tuesday	7 "	" Sinope	" "	5 hours
" Sinope	" "	7 "	" Samsun	" Wednesday	13 "
" Samsun	" Wednesday	11 "	" Kerasunt	" Thursday	1 "
" Kerasunt	Thursday	7 "	" Trapezunt	" "	—
" Trapezunt	Sunday	7 "	" Kerasunt	" Sunday	2 "
" Kerasunt	" "	11 "	" Samsun	" Monday	10 "
" Samsun	Monday	7 "	" Sinope	" "	3 "
" Sinope	" "	7 "	" Ineboli	" Tuesday	2 "
" Ineboli	Tuesday	23 "	" Constantinople	" Wednesday	—

VIII. DANUBE NAVIGATION, AND LINE BETWEEN CONSTANTINOPLE AND VARNA.

DEPARTURE.		TIME.	ARRIVAL.		STAY.
Run generally.		A. RUN IN SUMMER.			
From Constantinople	Every Saturday	14 1/2 hours	At Burgas	Every Sunday	1 1/2 hour
" Burgas	" Sunday	6 "	" Varna	" "	3 "
" Varna	" "	17 "	" Sulina	" Monday	1 1/2 "
" Sulina	" Monday	7 "	" Tultscha	" "	1 "
" Tultscha	" "	6 1/2 "	" Galatz	" "	8 1/2 "
" Galatz	" Tuesday	2 "	" Ibraila	" Tuesday	3 "
" Ibraila	" "	1 1/2 "	" Galatz	" "	19 "

continued on the next page.

continued on the next page.

DANUBE NAVIGATION AND LINE BETWEEN CONSTANTINOPE AND VARNA.

DEPARTURE.

TIME.

ARRIVAL.

STAY.

Return fast boats.

From Galatz

Every Friday

8 hours

At Sulina

Every Friday

1/2 hour

" Sulina

"

17 "

" Varna

" Saturday

3 "

" Varna

" Saturday

17 1/2 "

" Constantinope

" Sunday

—

Fast boats

Constantinope

" Wednesday

17 1/2 "

" Varna

" Thursday

5 "

" Varna

" Thursday

17 "

" Sulina

" Friday

1/2 "

" Sulina

" Friday

13 "

" Galatz

" "

12 1/2 "

" Galatz

" Saturday

2 "

" Ibraila

" Saturday

1 "

" Ibraila

"

1 1/2 "

" Galatz

" "

18 "

Return com. boats.

From Galatz

" Sunday

8 1/2 "

" Tultscha

" Sunday

1 "

" Tultscha

"

4 1/2 "

" Sulina

" "

1/2 "

" Sulina

"

17 "

" Varna

" Monday

3 "

" Varna

" Monday

6 "

" Burgas

" "

1 1/2 "

" Burgas

"

14 1/2 "

" Constantinope

" Tuesday

—

GENERAL INTRODUCTION.

B. WINTER LINE TO VARNA.

From Constantinope

Every Tuesday & Saturday

15 hours

At Burgas

Every Wednesday & Sunday

6 hours

" Burgas

Every Wednesday & Sunday

7 "

" Varna

Every Wednesday & Sunday

1 day 9 "

" Varna

Every Friday & Tuesday

7 "

" Burgas

Every Friday & Tuesday

9 hours

" Burgas

Every Friday & Tuesday

15 "

" Constantinope

Every Wednesday & Sunday

—

IX. LINE BETWEEN CORFU AND LUTRAKI.

DEPARTURE.		TIME.	ARRIVAL.		STAY.
From Corfu	Every Monday	4 hours	At Paxos	Every Tuesday	1 hour
" Paxos	" Tuesday	4 "	" Prevesa	" "	3 "
" Prevesa	" "	1 "	" Santa Maura	" "	1 "
" Santa Maura	" "	8 "	" Argostoli	" "	2 "
" Argostoli	" "	4 "	" Zante	Wednesday	5 "
" Zante	Wednesday	5 "	" Missolongi	" "	1 "
" Missolongi	" "	2 "	" Patras	" "	13 "
" Patras	Thursday	1 "	" Lepanto	Thursday	1 "
" Lepanto	" "	2 1/2 "	" Vostizza	" "	1 "
" Vostizza	" "	2 1/2 "	" Amphissa	" "	1 1/2 "
" Amphissa	" "	4 1/2 "	" Lutraki	" "	20 "
" Lutraki	Friday	4 1/2 "	" Amphissa	Friday	1 1/2 "
" Amphissa	" Saturday	2 1/2 "	" Vostizza	Saturday	1 "
" Vostizza	" "	2 1/2 "	" Lepanto	" "	1 "
" Lepanto	" "	1 "	" Patras	" "	22 "
" Patras	" Sunday	2 "	" Missolongi	Sunday	1 "
" Missolongi	" "	5 "	" Zante	" "	3 "
" Zante	" "	4 "	" Argostoli	" "	3 "
" Argostoli	" "	8 "	" Santa Maura	" "	2 "
" Santa Maura	Monday	1 "	" Prevesa	" "	3 "
" Prevesa	" "	4 "	" Paxos	" "	1 "
" Paxos	" "	4 "	" Corfu	Monday	—

X. FROM PIRÄUS.

DEPARTURE.		TIME.		ARRIVAL.		STAY.	
A. BETWEEN PIRÄUS AND KALAMAKI.							
From Piräus	Every Friday	4	hours	At Kalamaki	Every Friday	3	hours
" Kalamaki	" "	4	" "	Piräus	" "	6ds.	13hrs.
B. BETWEEN PIRÄUS AND SYRA.							
From Piräus	Every Tuesday & Saturday	10	hours	At Syra	Every Wednesday & Sunday	16	hours
" Syra	Every Wednesday & Sunday	10	" "	Piräus	Every Thursday & Monday	—	—

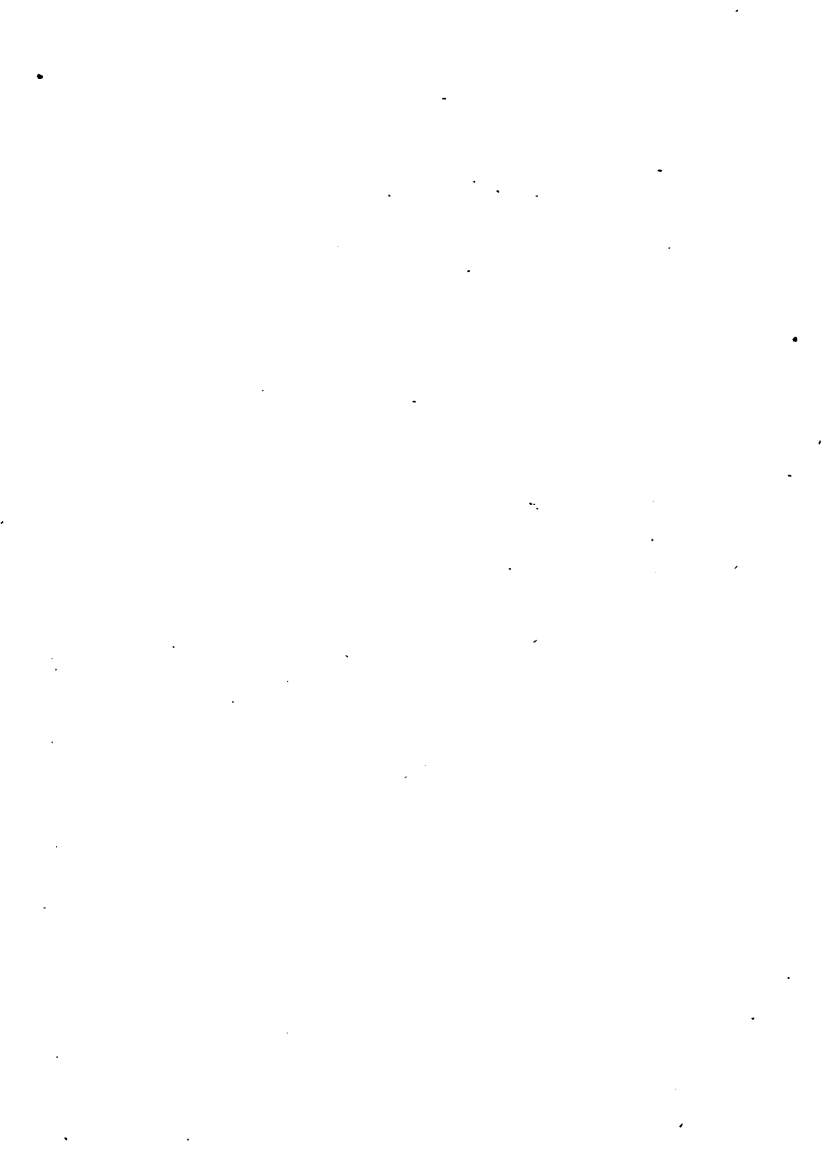
XI. LINE BETWEEN TRIEST AND SMYRNA (ORIENTAL GREEK).

DEPARTURE.		TIME.	ARRIVAL.		STAY.
From Triest	Every Tuesday	15 hours	At Ancona	Every Wednesday	9 1/2 hours
" Ancona	Wednesday	23 "	" Molfetta	" Thursday	2 1/2 "
" Molfetta	Thursday	8 1/2 "	" Brindisi	" Friday	13 1/2 "
" Brindisi	Friday	13 "	" Corfu	" Saturday	17 "
" Corfu	other Saturday	9 1/2 "	" Opisso Aito	" Sunday	1 "
" Opisso Aito	" Sunday	1 "	" Samos	" "	1 "
" Samos	" "	4 1/2 "	" Zante	" "	8 "
" Zante	" "	18 "	" Cerigo (S. Nicolo)	" "	1 "
" Cerigo (S. Nic.)	" Monday	13 "	" Syra	" Tuesday	33 1/2 "
" Syra	Wednesday	9 "	" Scios	" Thursday	1 "
" Scios	Thursday	7 "	" Smyrna	" "	55 "

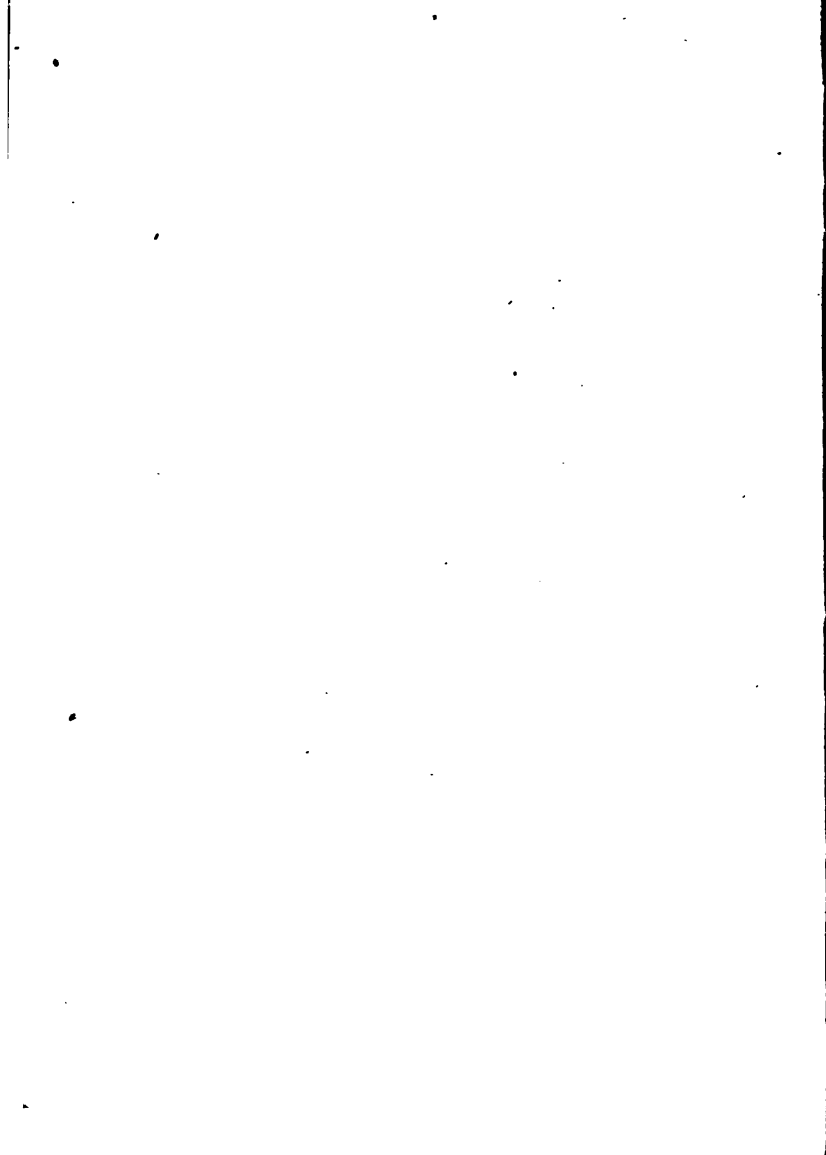
XI. LINE BETWEEN TRIEST AND SMYRNA. (ORIENTAL CREEK.) RETURN FROM SMYRNA.

DEPARTURE.		TIME.		ARRIVAL.		STAY.
From Smyrna	Every Saturday	7 hours	At Scios	Every Saturday	1 hour	
" Scios	"	9 "	" Syra	Sunday	31 "	
" Syra	" Monday	13 "	" Cerigo (S. Nicolo)	" Tuesday	1 "	
" Cerigo (S. Nic.)	" Tuesday	18 "	" Zante	" Wednesday	7 1/2 "	
" Zante	" Wednesday	4 1/2 "	" Samos	" "	1 "	
" Samos	" "	1 "	" Opisso-Aito	" "	1 "	
" Opisso-Aito	" "	9 1/2 "	" Corfu	Thursday	23 "	
" Corfu	" Thursday	13 "	" Brindisi	" Friday	8 1/2 "	
" Brindisi	" Friday	8 1/2 "	" Molfetta	" Saturday	3 1/2 "	
" Molfetta	" Saturday	22 1/2 "	" Ancona	" Sunday	8 "	
" Ancona	" Sunday	14 1/2 "	" Triest	" Monday	33 "	

For further particulars apply at Lloyd's Intelligence Bureau in the ground-floor of the Tergesteum.



I. EGYPT.



PREFACE.

A new Manual for travellers in Egypt and Nubia may be called a positive want. The information concerning hotels, market-prices, directions for travelling by land and water, &c. &c., contained in all similar works—not excepting Murray's—is *now mostly out of date*, and calculated rather to mislead the traveller than to assist him on his journey.

The number of English and German travellers on the Nile increases every year. To produce a pocket-book for these and to supply them with reliable information on all subjects connected with the tour—keeping above all comfort and pecuniary relations in view—has been the endeavour of the author.

The requisite researches and enquiries were made in the countries treated upon in these pages, during a three months' tour at the commencement of the year 1857. The chief point is the "practical", already alluded to, but the writer flatters himself, indeed ventures to assert, that, to the traveller not bent on scientific research, the information and descriptions here given—particularly of the monuments of Egypt—will be found amply sufficient and spare him the expense of a small library.

Owing to valuable introductions with which the author was favoured, when his own experience was insufficient he had eligible oppor-

tunities of acquiring information, and where circumstances would not admit of a personal interview, the latest and best sources, amongst which the writings of Lepsius and Brugsch, and Braun's History of Art, were consulted, and carefully compared and examined. Nowhere has fancy been allowed to take her flight, simple reality alone appears in these pages.

The author submits his work, almost entirely written on the spot, to the travelling public, feeling confident that those perusing it will not be disappointed on any material point.

LEIPSIK, September, 1857.

CONTENTS.

INTRODUCTION.

Geographical relations.—Historical sketch of the country.—Ancient religion and representation of the deities by art.—Belief in immortality and funeral ceremonies of the ancient Egyptians.—Hieroglyphics.—Proper time to set out.—Best way from Germany to Egypt.—Equipment.—Money, measure, weight.—Prices in the bazaars and shops of Cairo and Alexandria.—Consuls and consular agencies.—Firmans.—Dragomans.—Post offices.—Rules for health.—Dysentery, fever, ophthalmia, pest.—Hunting.—General tour.—Time and expenses.

CHAPTER I.

Alexandria. Custom-house.—Inns. Cabs and donkeys.—Consuls.—Ancient Alexandria and description of its chief buildings.—Monuments outside the Canopic gate.—Remains of the old city.—Alexandria of the present day, its inhabitants, trade, and commerce.—Mosques and other remarkable buildings.—The two havens.—Amusements and societies.—The Mahmoodéeh Canal.—Railway to Cairo.—Different routes to Cairo.

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Cairo. Boolak.—The Esbekieh place.—Inns.—Quickest way of seeing Cairo and its environs.—History of Cairo.—Character of the city.—Mosques.—Citadel.—Tombs of the Mamlook kings.—Bazaars.—Divisions of the city.—City gates.—Public feasts.—Pilgrimage to Mecca.—Opening of the Canal in Old Cairo.—Birthday of the prophet.—Nilometer and Island of Roda.—Kasr El Ainee and Convent of derwishes.—Heliopolis and the petrified wood.—Palace and garden of Mehemed Ali in Shooobra.—Nile barrier.

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The pyramids of Gizeh and Sakkarah.—Tombs of the Apisses.—Dwellings of old Memphis and their ruins.

CHAPTER IV.

Voyage on the Nile to Thebes.—Various ways of travelling.—Choice of a barque.—Equipments for the same.—Advice worth attending to.—Distances of towns on the banks of the Nile.—Life on the Nile.—Scenery.—Benisooef.—Medinet el Fayum and Moeris lake.—Minyeh.—Gebel el Dayr.—The grottoes of Beni Hassan.—Antinoë.—Monfalut.—Assiut.—Girgeh and Abydos.—Kenneh and Denderah.

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CHAPTER VI.

Journey from Thebes to Assuan.—Herment.—Esneh.—El Kab.—Edfoo.—Sandstone Quarries of Gebel Silsileh.—Ombos.—Assuan.—Elephantine.—Philæ and the cataracts.

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Other tours from Cairo: to Suez—Sinal—Oasis of Jupiter Ammon—Jerusalem.

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Other tours from Alexandria: To Rosette—Natron Lakes—Bebayt el Hagar—Damiette—Tanta.—Observations on the return journey to Europe.

INTRODUCTION.

Geographical and ethnological relations.—Outline of the history of the country.—The old religion and representation of the gods.—The belief in immortality and the funeral ceremonies of the ancient Egyptians.—Hieroglyphics.—Best season for departure on the tour.—Best route from Germany to Egypt.—Outfits.—Money, measure, and weight.—Prices in the bazaars and shops of Cairo and Alexandria.—Consuls and consular agents.—Firmans.—Dragomans.—Letter post.—Rules of health.—Dysentery, fever, ophthalmia, pest.—Hunting.—The common tour:—time required, and expense.

Egypt. The valley of the Nile bounded on both sides by deserts, from the Mediterranean to the first cataract is called Egypt. Its name is of Greek origin. The old native word was kemi (black), black rich soil contrasted with the reddish yellow colour of the desert. In the bible it is called Mizraim, and by the Arabs who are now in possession Masr. Egypt is literally an extensive oasis from $24^{\circ}6'$ to $31^{\circ}36'$ n. lat. The fertile base of the valley increases in breadth where the Nile is divided into two branches—Delta—and is here between $27^{\circ}30'$ and $30^{\circ}40'$ E. lon. The general breadth beyond Cairo is about 5 Miles. The power of the Egyptian rulers once extended much further, and the dominion of the present vice-king includes the lands beyond the union of the white and blue Nile, the coast of the Red Sea to Sauakin (19° n. lat.) and S.W. Kordofan which extends to 27° W.

This oasis can boast of no other river than the Nile, which alone makes it inhabitable, nor has it any mountains, for they are merely the walls of the valley which skirt the plains on the river, and in height rarely ever exceed a few hundred feet above the level of the river.

With the exception of the Delta, where rain frequently falls, the air of Egypt is very pure and dry, and for several consecutive years no rain has been known to fall in Upper Egypt.

The general heat averages in Alexandria 16 deg., in Cairo 18 and in Thebes 23 deg. R. The hottest month is August when the thermometer sometimes stands at 32, and in Upper Egypt it rises to sometimes 40 in the shade. In Cairo during winter the thermometer occasionally sinks to 5 deg. R., but only at night. Summer heat is even felt when the sun shines in January. In the intermediate months of June and January the north

wind prevails, in January, February and March the N.W., and frequently in April and May the hot and withering winds which are called Chamsin.

The chains of hills in the valley of the Nile near Assuan contain granite and syenite, those from Assuan to El Kab sandstone, others from El Kab to the sea, by far the largest portion of the country, limestone. The Flora of Egypt is that of the otherlands on the south coast of the Mediterranean. The soil produces all kinds of fruit and corn, of the latter more especially durrah, wheat, barley, peas and beans, also tobacco, rice, cotton, sugar canes, flax, hemp, indigo, and most of our garden vegetables. Little care is taken in the cultivation of flowers, except in Fyoom, where large gardens of roses may be found. In Lower Egypt the harvest is in the middle of March; in the South, by means of artificial irrigation, a double and sometimes treble crop is reaped. In Egypt there are no forests, the groves of palm trees are planted by the hand of man.

The country altogether is poor in trees, amongst which, excepting garden trees, the Sycamore, the Nile Acacia, and the Tamarind are the most common. Besides all our domestic animals there are great numbers of camels and buffaloes. Mention will be made of the wild animals under the head of *hunting*.

In the course of centuries the product of Egypt has changed in many respects. The vine, in earlier times much cultivated, is now confined to the Fyoom; the Papyrus has almost disappeared, and the lotus become nearly extinct. The old

Egyptian Fauna is sequestered in the districts of Meroë and further South. On the other hand camels and buffaloes have been introduced, animals once either not known, or not used as at the present time, likewise tobacco, maize, rice, the sugar cane and other useful plants.

The natives themselves are much changed since the Arabs have been in possession of the country, and have sadly fallen from the height which they had once reached. In the time of the Pharaohs the population must have amounted to nearly seven millions, who under Amasis inhabited 20,000 places. The population now, at the highest calculation, does not exceed two millions, about 1,750,000 Mohammedan Arabians, 150,000 Christian Copts, 12,000 Turks, 5,000 Syrians, 5,000 Greeks, as many Jews, and 2,000 Armenians. The rest are Nubians and negroes from inner Africa, and Europeans, most of whom are Italians.

In the earliest ages the country was divided into Upper and Lower Egypt, the latter extended to the Fyoom. It was later divided into three parts, upper, middle, and lower Egypt which were subdivided into smaller provinces, nomes, under Sesostrius 36, in the time of Pliny 46. It is still in three divisions, Masr el Bahri, El Dustani, and Es Said, and subdivided into smaller provinces and districts.

From the earliest ages the tribes inhabiting Egypt were wanderers from Asia, not as was formerly supposed from Ethiopia, nor did civilization emanate from the South to the valley of the Nile. The most ancient seat of royalty was This, in

Upper Egypt. Previous to this the land was governed by gods and demi-gods. The first king of historical note Menes, or Mena, sprung from This. In This governed, as his immediate predecessors and as a first Thinite dynasty, the Nekyes, who followed the demi-gods, and whose race, after Menes, formed the second Thinite dynasty.

Menes deserted this original seat of government, and established for himself and succeeding generations the new residence Memphis. His race, to the eighth generation, governed together with the Thinite dynasty, which was subordinate to the Memphite, and founded temples and palaces in Memphis.

To the dynasty of Menes, which governed 252 years, the third Memphite dynasty was added, whose second king Sesorthos introduced hewn stones for building, and fostered the interpretation and extension of hieroglyphics. At the expiration of this dynasty, which lasted nearly 200 years, the oldest monuments in preservation—the pyramids of Dashur—were erected.

Art flourished in Egypt during the fourth dynasty. The pyramids of Gizeh and the numerous sculptured private tombs adjacent, belong to the fourth and fifth dynasties. According to Lepsius the fourth Memphite dynasty commenced 3427 years B.C., and even at that time we find the people well instructed in the arts of peace, a well organised state, an improved religion, a universal system of writing, in short, a matured state of civilisation in all essential points. The fifth dynasty was carried on precisely in the same

way as that preceding it. But besides it an independent dynasty was formed in Upper Egypt, the sixth of Manetho, the chronicler of the Pharaohs. The original seat of this lateral dynasty was on the Elephantine island; king Phiops and the celebrated queen Nitokris were connected with it; the former is said to have reigned 100 years.

The next following dynasties were less celebrated; an eleventh was established in Upper Egypt, which founded the residence Thebes. The twelfth, likewise in Thebes, united the whole of Egypt into one Kingdom, 2300 B.C., and extended its power far into Nubia. Under this government the excavation of the Mœris lake and the building of the labyrinth, were executed. Of the many remains of buildings of the time of these kings, the tombs of Benihasan are the most beautiful and interesting.

After this dynasty inroads were made by Semite peoples into Egypt. They took possession of Lower Egypt, held Upper Egypt in subjection, and for several centuries governed the greater part of the two lands. They were called Hyksos, and constituted the 15th and 16th dynasties, while the native kings dependent upon them formed the 13th and 14th and carried on an appearance of government in Upper Egypt.

In the year 1700 B. C. the latter took courage, founded a seventeenth dynasty, and rose against the invaders, who, after a long fight, were forced by king Thotmes III. to retreat to Palestine. At this time the country flourished in power and wealth, and under the 18th dynasty magnificent monuments were built

in all parts of the land, the ruins of which are admired to this day. One of the greatest of the Pharaohs of this period was Amunoph-III., whom the statue of Memnon at Thebes represents. After his death many laid claim to the throne, religious dissension broke out, the aim of which was the worship of the sun, but was set aside by Horus the last ruler of his royal line.

Next followed the most celebrated dynasty of all, the 19th, which in distant lands turned to account the power gained at home, carrying on victorious wars in India, and far beyond Ethiopia, returning with spoils of incalculable value, and applying these riches to the public good, to the promotion of art, in their own country. The most renowned of these kings were Sethos I., who reigned above 50 years, and Ramses II., in whose reign, which lasted 66 years, according to Lepsius, the Mosaic events occurred. But not till 1314 B. C., under Meneptha, the vacillating son of Ramses II. (Sesostris), had the Israelites retired from the land.

Egyptian power and greatness had now reached its height. Sesostris was succeeded by weak princes. The twentieth dynasty had in Ramses III. (Rampsinite of the Greeks) still a warlike king and at the same time a patron of art. His successors, however, fell into a state of dependence on the priests, who appear to have raised one of themselves to the throne in the twenty-first dynasty. The splendour of Thebes drooped, and Memphis again became the chief residence. Once more an active ruler ascended the throne, Sheshonk

(belonging to the 22nd dynasty); the kingdom however continued to decline till the end of the 24th dynasty, when Egypt fell into the hands of the Ethiopian conqueror Sabakon, or Shebek, who, with his successors, founded the 25th dynasty. The last of these, the Tirhaka of the bible, voluntarily returned to Ethiopia, where he founded a flourishing generation of kings, who introduced Egyptian refinement and art, and raised it to a certain degree of independence.

On the retirement of the strangers the national power of the people was aroused afresh. A revolutionary epoch commenced under the sovereign control of twelve princes, designated by Herodotus the Dodekarchy. But soon the legitimate royal line of Sais, in the person of Psammetich I, claimed their rights, and he, with the assistance of paid Greek soldiers, ascended the throne. Under him and his successors, the 26th dynasty, Egypt took a rise, reminding us of the best times of the old empire.

This happy state of things continued barely 150 years. The Persians came in the year 525 B. C., and, under Cambyses, conquered all Egypt, which they converted into a province of Persia. The destruction of the temples of Thebes and Memphis occurred at this time. In this situation Egypt remained till 405, maintained again for 65 years her independence under the 29th and 30th dynasty of Manetho, and was again conquered in 340 B. C. by the Persians under Ochus. Eight years later, 332 B. C., it was taken by Alexander the Great, whose General declared himself king of Egypt in

305 B. C., founding the dynasty of the Ptolomies.

The time of the Greek government was one of rapid ruin for the nationality of Egypt. Alexandria was the centre of the empire, and the focus of Greek literature and splendour. Of the arts, architecture remained in the best preservation. A number of beautiful temples, which differ little from the ancient forms, in Dendersa, Thebes, Esneh, Edfoo, Ombos and Philæ, prove this. On the other hand, sculpture and painting declined. The shocking immorality, which increased more and more in the ruling family, communicated itself to the people, and at length led to the ruin of the state under Cleopatra. In the year 30 B. C., after the battle at Actium, Egypt was annexed as a province to the Roman empire.

In the first century of the Christian era—according to tradition, by the evangelist Mark—Christianity was introduced into Egypt. It spread quickly, produced the first hermits and monks in the deserts of Thebes, and made Alexandria the theatre of the most violent and learned theological disputations. But hieroglyphics are to be seen in Egyptian temples till the middle of the third century, and in Philæ the worship of Isis was not abolished till under Justinian in the sixth century.

On the division of the Roman empire, A. D. 395, Egypt was given up to the Eastern emperors who governed it till 638, in which year it was vanquished by Amru, the General of the Caliph Omar. Owing to this the Islam and a large Arabian population penetrated

into the land, and Christianity as well as the natives were almost annihilated. In the year 868 Achmed, the governor of Egypt, declared himself independent of the Caliph, and founded the dynasty of the Tooloonides. In 905 the government went over to the Caliph of Bagdad, but only to be dispersed again by Mohammed the Ichschid in 935. In the year 969 Moes, the Fatimid Caliph, vanquished the country and founded Cairo. The splendid government of the Fatimids was destroyed by Saladdin in 1171, whose dynasty the Eijubids governed till the middle of the 13th century. Under him the country was divided in loans to the Mamelukes, his warriors—purchased slaves—making the peasants almost positive slaves, and even forcing the government in such a way, that they formed at once a wild and bloody Pretorian despotism, electing the Sultan from amongst themselves.

This state of affairs continued till 1517, when the Turkish Sultan Selim I. conquered the country, and added it as a province to his empire. From this time Egypt was governed by Pashas, whose power, owing to the Mamelukes, was very limited.

Under the rude governments of the Turks and Mamelukes, who were always at war, the country became more and more degraded. The attack of the French, in 1798, had a good effect, for it humbled the Mamelukes, introduced proper order in the administration of affairs, and sowed the seeds of regeneration.

This manifested itself in a still greater degree when Mehemed Ali became governor of Egypt in 1806.

The first successful act of this active man, who in many respects may be compared to Peter the Great, was the complete destruction of the Mamelukes; the second, the organisation of a disciplined army and fleet. He afterwards exerted himself to discover the natural resources of the land, though, to be sure, only in order to enforce higher duties. Canals were cut, improvements made in the system of irrigation—which had been totally neglected by the Mamelukes,—and the important culture of the sugar cane, cotton, indigo, &c. were introduced. But the building of different manufactories was a mistake, the Pasha being sole proprietor; and his forcing the natives to work in them as slaves was a crying evil. Still worse than this, was the regulation by which the agriculturalists (Fellahs) were arbitrarily obliged to sell the whole produce of their land at a certain price to the Pasha, and to buy what they needed at the government depots. Even the measures taken to enliven commerce were for the aggrandizement of the Pasha. The schools which he founded, the sending of young Egyptians to European high schools, the instituting of telegraphs, the new divisions of the country, and the preparation of civil law books after the plan of the “code Napoleon”, were of little benefit to the people, they being more directed to the personal services of the Pasha. On the other hand, he suffered no other oppression of the people than that proceeding from himself, and his exertions in freeing the country from robbers were praiseworthy and wholesome.

The acquired power of Mehemed Ali was cleverly turned to account beyond his territories. An army of his adopted son, Ibrahim Pasha, subdued Arabia, Nubia, Sennaar, and Kordofan in 1816. He then battled in favour of the Port against Greece. At length he went to war against the Sultan himself, and endeavoured to take Syria, and if possible to establish an independent empire, of which Egypt should be the middle point. The conquest of Syria took place in the year 1831, meanwhile the interference of the European Powers forced the Pasha to the peace of Kintahia (1838), obliging Mehemed Ali to be content with the simple vice regency over Syria. War broke out afresh in 1839, the Turks being beaten again by the Egyptians under Ibrahim Pasha. The Turkish fleet went over and threatened Constantinople, when the European Powers again came forward in favour of the Port and forced Mehemed Ali to subjection.

This treaty having been arranged, the relation of the feudal state Egypt with the Port is as follows: to the male descendents of Mehemed Ali, the first born enjoying the first right, the hereditary government of Egypt and countries of the upper Nile are secured, with the title of Viceroy but with no prerogative beyond the other viziers of the kingdom. The treaties of the Port with other powers are also valid with Egypt. The administrative law of the country must be in conformity with those by which the rest of the empire is ruled.

The taxes to be raised in the name, and with the consent, of the Sultan. The annual tribute to the

Port to be punctually paid, and the Egyptian currency arranged according to the Turkish. The Egyptian army for home service to consist of not more than 18,000 men, the increase of which, or of the fleet, can only take place with the consent of the Sultan. The viceroy names his officers up to the rank of colonel, the Sultan chooses his commanders.

After this defeat the attention of Mehemed Ali was directed more to the interior, but it still remained in the old state of impoverishment and oppression. Mehemed Ali, bowed down by age, fell into a state of serious imbecility in 1847, on which the Port was obliged to proclaim Ibrahim Pasha his successor: he died before his adopted father, surviving this proclamation only a few months, and was succeeded by the amiable grandson of Mehemed Ali—Abbas Pasha—who by many laudable measures sought to lighten the burden of the country. He likewise in a short time died, and was succeeded by Said Pasha who now reigns, and who has also done much to ameliorate the hardships; but a thorough reform has not taken place, and probably never will so long as the country is under Turkish government.

We now return to the olden times, and select from the features of the Egyptians in the time of the Pharaohs what is most important in order to understand the monuments—the religion.—For want of space much must be omitted or be given later with the description of those relics of antiquity.

The religion of the Egyptians had two chief points—the worship of the sun, and the immortality of the soul.

The system conceived by the priests in Upper Egypt assumed a different form to that understood in Lower Egypt. It had two spheres of gods of which the first comprehended the chief deities, the last the gods whose worship was less disseminated.

According to the doctrines of the priests of Memphis the god of light Ptah was the greatest, then followed the god of the sun Ra or Re and his children Ma and Tefnet, then the god of heaven Sebund, the goddess Nutpe, Osiris and Isis, Typhon (Set) and Nepti, Horos and Hathor.

The Theban doctrine, on the contrary, placed Amun at the head instead of Ptah, in place of Re stand the two Upper Egyptian sun gods Mentu and Atmu, and the god Savak, with a crocodile's head, being added, they had nine great deities.

To these followed in both systems twelve inferior gods, Thot, the god of letters, at the head, and thirty demigods and genii.

The adoration of the sun god was the most ancient and widely spread worship. Ra—or with the article Phra—appears on the monuments with the red disk of the sun on the head, the colour of its body is also red, its sacred animal is the sparrow-hawk, sometimes with the head only of the bird and the disk. The symbolic figure, a winged disk, is to be seen over all Pylon doors. He is the father of the gods and the kings, indeed, the name Pharaoh itself appears to be no other than that of the sun god Phra. He was thought to be always at variance with night and darkness. In Lower Egypt Ptah, also a god of light and chiefly wor-

hipped at Memphis, was considered as nearly as great a deity as Ra. As the Greeks call him Hephestos, he must have been the symbol of him. He is called in the inscriptions King of both Worlds, Ruler of Heaven, Lord of the Merciful and Beautiful Countenance, and sometimes Lord of Truth, because light displays all in its true form. As the young light of day, he is sometimes represented as a naked child, but, as the immutable god, also as a man wrapped up with bands like a mummy, holding in his hand the so called Nilometer—a staff ending with a ring and two parallel bolts—typical of firmness. He is considered as generator of the sun. An inscription says, "Ptah, who revolves his egg in heaven". With this idea the head of the carabee is frequently substituted for that of Ptah on the monuments; even he god himself is represented by the carabees, a dung beetle which the Egyptians believed rolls its eggs thither. The ox was also sacred to Ptah, hence the worship of Apis in Memphis.

Besides Ra and Ptah goddesses were worshipped in Lower Egypt. At Sais Neith, the goddess of the city and environs. She most frequently appears on the monuments with a green face, and wears the low ed crown of Lower Egypt, the sceptre of flowers in her hand, sometimes a bow and arrows. She was the mother of the sun and probably a personification of the maternal bearing principle. Pacht was another goddess, worshipped both in Upper and Lower Egypt. She is represented with a lion's head, sometimes with the sun's disk over her and the hooked cross in her hand. The cat, the ani-

mal of great propagating powers, was sacred to her, and she appears to have been the goddess of birth and happy children. Her worship was of a very lively kind, and a feast was celebrated every year in Bubastis in honour of her, at which great debauchery was committed.

Upper Egypt worshipped other gods. The Theban god was Amun, "the hidden". He appears to have been originally a god of heaven, for the inscriptions call him lord of heaven; and on the monuments his colour is blue. They represent him as standing, or seated on a throne, with two stiff feathers on his head, and the sceptre of life in his hand. After the power of the Hyksos, Amun attained greater importance. In order to make him the highest god of all Egypt, they incorporated him with the god of the sun Ra or Re. He was, as already observed, till that time not worshipped in Upper Egypt, instead of whom they had two gods—Mentu, the rising, and Atmu, the setting and nether world sun.

In Upper Egypt, besides Amun, the god Kneph, with the head of a ram, was especially worshipped, and hallowed as the symbol of vigorous procreation. The colour of Kneph on the monuments is usually green, and he is called in the inscriptions "lord of floods". This god, too, was afterwards joined to Amun in order to raise the importance and substantiality of the latter, who then was represented with the ram's head, or the horns only. Thus, amongst others, this god was worshipped in the oasis of Siwah.

Besides this they had a god of

war Onuris, and in Ombos a god Sawak, to whom the crocodile was sacred, at Chemmis a Phallic god, which the Greeks compared with their Pan, and others. Amongst the goddesses, Mut had a high rank and was placed by the side of Amun as the mother, or conceiving principle. As seen on the monuments, she wore the high cap of Upper Egyptian royalty. The vulture was sacred to her, and she often appears with the vulture's skin on her head, or in the figure only of the vulture.

From among the inferior gods we select Chonso, the god of the moon, and Thot, the celestial writer, frequently represented with the head of the ibis, the bird sacred to him. In all representations he bears the writing tablet and fescue, or the palm branch in his hand, in which he points out the return of the festivals, &c.

As true written knowledge never errs, and so protects rights, Thot is also a god of justice, and wears her sign—two ostrich feathers on his head. As he records and regulates time, he bears relation to the moon, and is on an equality with the moon god, and further, as he recorded the will of the gods and published their commands to men, he participates in the trial of the dead in the lower world. In these two last capacities he is represented, not with the head of the ibis, but with that of the dog-monkey.

In later times the adoration of Osiris and Isis was general. The god and goddess of the celestial regions, Seb and Nutpe, produced, it is said, Osiris and Isis, the wicked Typhon, and the Nebti. Osiris and

Isis ruled blissfully over Egypt till Typhon murdered Osiris and threw his corpse into the sea. Isis long sought her brother and husband in the world, till she ultimately found and buried him. Horus, the son of Osiris and Isis, meanwhile grew up, fought with Typhon, and slew him. Osiris was not dead, but descended to the nether world, where he ruled as king. This myth may be traced to the periodical changes of nature. The overflowing and fructifying time is followed by a period of drying heat and sterility in Egypt. But this does not long continue; after the second flood the offspring of Isis and Osiris (the fruitful soil, and the fructifying sun), is grown up, and the new blessing of the year is the son of the murdered god.

In the person of Typhon (Sed) all the noxious powers of nature are concentrated. He is the scorching sunbeam, sterility and darkness, the god of the desolate salt sea, in contradistinction to the fresh fertilizing water of the Nile; to him belong all noxious animals and plants. He was likewise the origin of moral evil. His colour was deep red; the crocodile, the hippopotamus, the ass with his horrid bray, were consecrated to him. He had asses ears.

Horus (in the Egyptian Har) is frequently represented as a child with his finger in his mouth, when he is called Harpechruiti, Harpocrates; but he is called in this figure even "the great deliverer", "the support of the world". Grown up, he is the strong Horus, Haruer, in which character he appears with the

hawk's head of Ra, and with the signs of dominion and of life.

By the side of Horus is the goddess Hathor, who sometimes appears as the goddess of love, with bands and the tambourine in her hand, which are the symbols of fascinating charms and delightful lust, sometimes only as nature's mother. In the last capacity the female sparrow-hawk and the cow are dedicated to her, and as in her chief temple a white cow was kept, she is represented with a cow's head and horns. Besides these the persea tree, a plant of life, is dedicated to her.

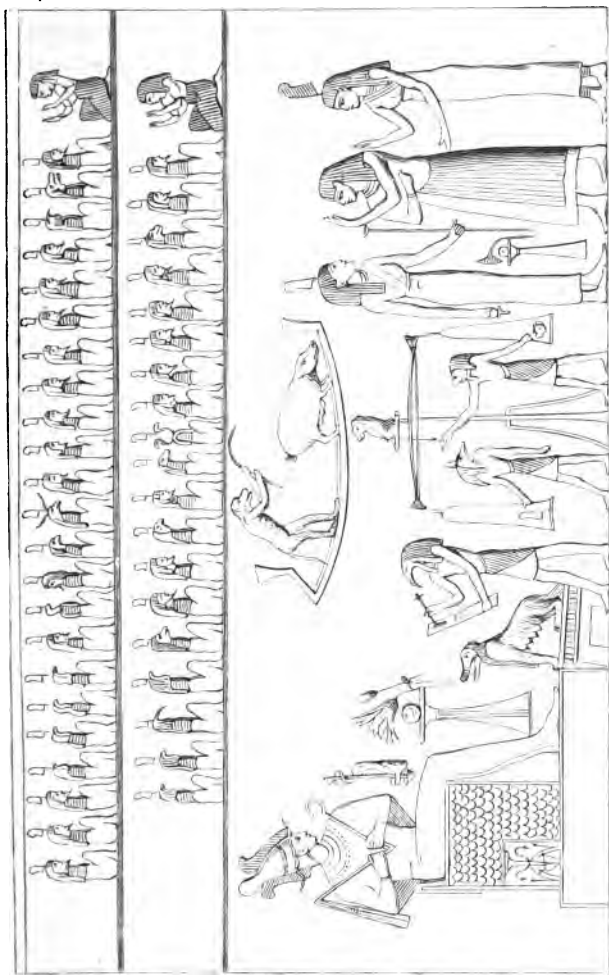
In opposition to the wicked Typhon all the good properties of the gods and of benevolent nature are centred in and personified by Horus and Osiris. The Egyptians hailed Osiris as the ruler of life, but he left the dominion of Egypt to Horus, his most important office being the government of the world below. The evergreen tamarisk is his tree, the heron his sacred bird. In Isis the "great goddess", the "royal consort", all the goddesses of conception and of birth, Mut, Neith, Hathor, are absorbed, while they remain also as especial figures near her. The cow, typical of ready conception, of profuse birth, and strong nourishment, is her symbol, and she is represented with the head and horns of that animal.

Osiris and Isis were venerated throughout the land. Their chief temples were at Abydos and This, and on the island of Philæ. The grave of Osiris is shewn in many places, but that in the town of Busiris, in Delta, was believed to be the

most real one, where, on the anniversary of the death of him and his consort—the day when the sun goes through the sign of the scorpion—great festivities were held.

The priests had great influence, but it must not be supposed that they governed the country in her politics. The state affairs belonged exclusively to the Pharaohs. The Egyptians, in enhancing the power of their governors, went further than any other nation, they venerated their despots as gods. The kings not only descend from the gods but they are even gods of the country. As seen on the monuments, the gods must even attend upon the kings. Frequently the kings sacrificed to their royal ancestors, some to themselves even. Amunoph III. built a temple to himself in Nubia. This idolizing of kings lasted till the latest times.

The Egyptians believed not only in immortality but also in rewards and punishment in the next world, of which Osiris is king. After death the soul retires to the West—with the setting sun—under the earth, into the "Amentes". At the door of this place sits the watchman, or devourer, a monster with immense jaws. In the fore court of the lower world, in the "hall of double justice", viz., of rewards and punishments, judgment is passed on the dead, of which we have a representation in the tomb of Ramses V. near Thebes. Osiris is sitting on a throne with the crook and scourge in his hand, surrounded by the water of life, in which lotus flowers sprout. Next this god sit the 42 judges of the dead with ostrich feathers the



Judgement of souls in the tomb of Ramses the fifth.



symbols of Truth and Justice—in their hands, who execute judgment on the 42 capital sins. The dead begs of Osiris for admission to the blessed, assuring him that he has committed no sins, “he has not stolen, nor murdered any one, has not been a hypocrite, neither stolen the property of God nor the meat offerings, has been neither drunkard nor adulterer, nor has unnecessarily drawn out his speeches, &c.”

Whereupon the heart of the deceased is placed in one of the scales of justice, while in the other lie the ostrich feathers of Truth. At one scale stands Anubis, with the jackal's head, at the other the sparrow-hawk headed Horus. That is present to note the proceedings of judgment. If the heart be found too light, the dead is sent to hell—which comprises 75 departments—there to suffer all kinds of pain and torture. The souls of those which are found just receive the ostrich feathers of justice, and the goddesses Hathor and Nutpe, from their trees of life, persea and sycamore, pour the water of eternal life over them. Thus strengthened they pass through the dreadful subterranean regions, and reach the East, the fields of the god of the sun, Re, there to enjoy eternal happiness in his presence.

In what connection they thought the fate of the soul stood with the body is not clear, though it seems they assumed the existence of the soul to be so united with that of the body that the unhallowed or troubled repose of the latter affected the former in its residence in the land of bliss. Hence the solicitude

for the preservation of the corpse, which we meet with in the monuments of the ancient and modern empires.

To stave off decay the bodies were embalmed. They went to work according to the strict directions of the priests. Herodotus relates, they first drew out the brain through the nostrils; then came a scribe of the district temple and shewed them the exact place to cut open. The operator made the incision with a sharp stone, and fled directly, followed by curses and showers of stones from the relatives of the deceased. The bowels were then drawn out through the incision, the body washed out with palm wine, and after being filled with myrrh and other spices was sewed up. The body laid 70 days in natron, when it was again cleaned, smeared over with gum, and bound in cerements. The poor were obliged to be satisfied with a more simple treatment. On the chest the scarabee, sacred to Ptah, or the open eye, the sign of Osiris, were mostly placed.

The coffins were square, or in imitation of the shape of the body, and ornamented mostly at the feet with the figure of Isis, and at the head with that of Nutpe, the queen of heaven. The name and rank of the deceased, with prayers to Osiris, were painted or cut on the lid of the coffin. The richer families had double or treble coffins of the hardest wood, or a granite sarcophagus. Instruments which had particularly served the deceased during his life, a list of his possessions, and above all, a roll of papyrus containing the prayers which the departed had to

put up to the gods in the nether world, together with a description of the kingdom of the dead, were laid in the coffin with him.

The body, accompanied by a solemn procession, was taken to the vault, which the deceased usually had hewn during his life-time and ornamented with representations of his employment and recitals of the particular events of his life, &c. The insignia of rank preceded the procession, if he had been a priest or an officer; had he been a commander his war chariot followed. The procession was accompanied by women, loudly lamenting, and who, according to the Eastern custom, were hired for the purpose, and men bearing palm branches. The bull intended as a sacrifice to the dead was led before the corpse. At last the sarcophagus was placed in a barque (the soul of the departed, like the god of the sun, was shipped down to the regions below), which, being placed on a sledge, was drawn by oxen, and followed by the relatives and friends of the deceased. The bull was sacrificed, incense burnt to the gods, presents brought to the departed—now a spirit with Osiris—who was praised as having been pious, just, and moderate, and the gods besought to accept him in the community of the blessed. After giving the deceased earthen vessels of water, and a few sacrifice cakes the vault was closed. The deceased had “moved to his eternal dwelling”.

The very numerous Egyptian gods increased the number and variety of the attributes with which art represented them, it is therefore somewhat difficult to find them out on the

monuments. To facilitate this we give the following hints. As signs, appertaining to all gods, are to be noticed: 1) the cross with a ring, or a T where a ring is attached; 2) the sceptre, a long staff which in the masculine godheads is ornamented at the top with a Kukupha (i. e. hoopoo's) head, and in the feminine only with a broad button. Should the godheads be represented without these signs, they are to be known by their head dresses, which we will now closely observe and compare with the annexed table.

1) Amun the creator of the world, the body, where naked, painted blue, two high stiff feathers on the head.

2) Pooh the god of the moon, green face, the body as if in a sheath, on the head a tight-fitting cap of black or blue colour, the half moon with a dais in the middle. At the side a long braid hangs down.

3) Suk, compared with the Saturn of the Romans, two goat's horns, head dress white, face green, two Uræus serpents branching out of the horns, in the middle a dais, and two straight feathers towering above.

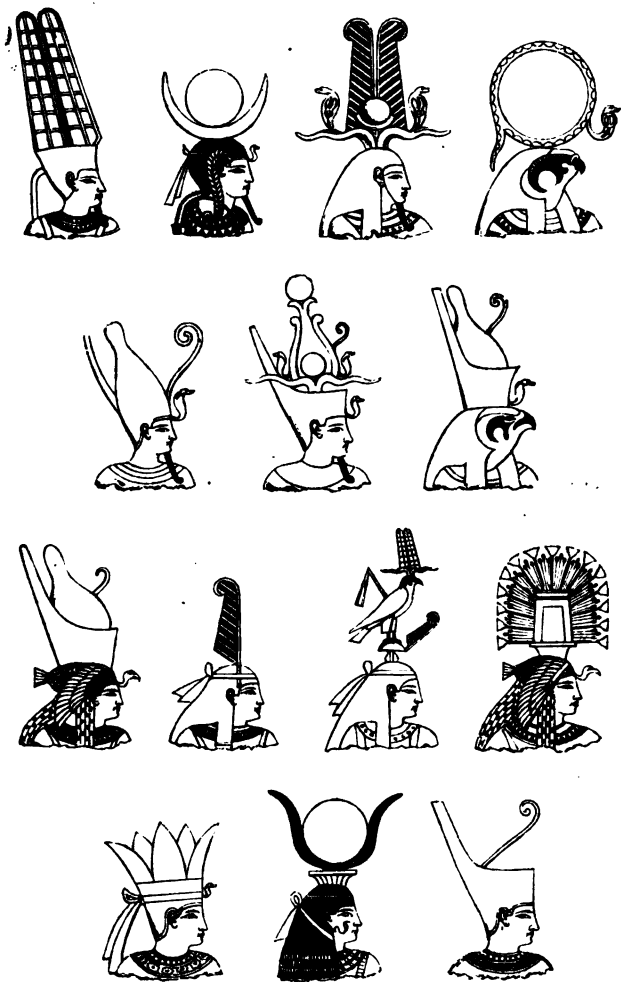
4) Mandu-Re, sparrow-hawk head, upon which a snake forming a ring.

5) The Egyptian god of war, the pshent, or royal head dress, covers his head, in his hand a sceptre.

6) Osiris, on his head the mitre, with two crooked appendages at the back, in his hand scourge and hook stick, the body as if in a sheath.

7) Horus, sparrow-hawk head covered with the pshent, which possesses the lituus.

8) Neith, on the head the skin of the guinea fowl, over which the pshent, naked parts yellow.



Head-dresses of Egyptian Gods.

9) Thme, Goddess of Truth and Justice, on the head an ostrich feather curved, the covering of the head blue, naked parts yellow, with or without wings.

10) Hathor, on the head the holy sparrow-hawk, with the scourge and chief ornaments of Amun, at its feet the ostrich feather, the goddess holds twine or bands in her hands.

11) The same, as head ornaments she wears the skin of a guinea fowl, over which the door of a temple surrounded by radiating flowers.

12) Tpe, the goddess of heaven, she wears a diadem, out of which rise large leaves of various colours: the flesh is painted yellow.

13) Isis, consort of Osiris, on her head the horns of a cow, in the middle the sun's disk, on the forehead the Uræus.

14) Buto (Mut), flesh green, the lower part of the pschent ornamented with a lituus.

Amongst the synbolical animals representing gods are a barbed serpent with the legs of a man, Kneph. The bull with a dais on his head, Apis-Ptah. The jackal on an altar, sometimes with, sometimes without a whip, Anubis. The ram, on the head the sun's disk and two straight feathers, Amun-Re. The beetle with the ram's head, adorned with suns' disks and serpents on the horns, on which hang two crosses with handles, Kneph, as far as he is a Nile god. The vulture, on the head the pschent, holding a palm in each claw, Neith. The white ibis on a flag, Thot. A plain sparrow-hawk, Horus. The hawk with the sun's disk, and a Uræus on the head, Phra. The hawk in a square, the cow with a dais on

its head, Hathor. The masculine Sphinx, on the chin a tuft of hair, on the head a red dais and a Uræus, Phra, god of the sun.

The arts cultivated in Egypt were generally confined to architecture. The adherence to certain laid down rules and types give them an appearance of stiffness. If the pyramids, from their great simplicity of form and the sculpture on the surrounding tombs, be tame, the buildings and sculpture at the period which followed the union of Upper and Lower Egypt exhibit more variety of form, rich though gaudy colours, great delicacy in the treatment of large columns and capitals, and a much better style of painted figures. Under the rulers of the 19th dynasty the richness of the colours and the delicacy of outline increased, and the drawing became more and more true to nature. This period of perfection, after some centuries of decay, is followed still by a short after-flourish under the government of Psammetich and his house, distinguished by truer imitation of nature, and greater boldness in the delineation of the human figure; they have however left but few remains of their creations.

Music and poetry must have been also nurtured by the Egyptians. The first had not reached an elevation higher than that of the performances of the Egyptians of the present day, and the latter, indeed, judging from the remains of the inscriptions, not without force and power, fails through the elaborate and tedious repetitions which will be seen in the next chapters.

On the hieroglyphics with which

the greater part of the ruins of temples and palaces, as well as the tombs, of the Egyptians are covered—the following remarks: these, undoubtedly, are the inventions of the priests, and display the bent of the people of Egypt perpetuating past and passing events, and allowing nothing to be forgotten that had taken place. The Egyptians pursued this course of preservation at first in pictorial representations for their descendants, which was also done by the Mexicans. They did not stop here, but nearly reached a clear alphabetical running form of letters. The Egyptian hieroglyphic script contains all intermediate degrees of development, from that which contents itself to express ideas by effigies to phonetic writing, in which consonants and vowels appear divided, and falls, therefore, into different classes.

The first class, which contains conceivable signs and is called the ideographic, is subdivided 1^{stly} into that which more or less represents the given subjects, 2^{dly} into that which produces the abstract idea, or anything difficult to represent symbolically or as signifying, 3^{dly} into such determinative or definitive signs, which are not expressed at all, but only serve as a nearer definition of a preceding word, *i. e.*, for the purpose of greater clearness in the names of countries, rivers, men, &c., images are introduced, which shew whether a man, a woman, a district or a river are treated of, whether the image is to be taken figuratively or phonetically, in which latter case they added a mouth.

To the first belong the circle which represents the disk of the sun, and

the figures of animals sacred to the gods; to the second, the ostrich feather—typical of truth, the ringed cross—of life, the fish of all things to be detested, the striding bird—of a journey, and the vulture—of a mother; to the third, the lion, after his name Mui figuratively repeated, and the stem of flowers after the names of plants.

The second class of hieroglyphics is the phonetic. These are so chosen from the great number of ideographic signs that the given sound is the first sound of the subject meant. For instance the owl, Egypt. Mulag, M, the Eagle, Achene, or the reed, Ak, A, the axe, Kelebin, K, a perfuming dish, Berbe, B, a hand, Tot, T, &c. The number of hieroglyphics adopted to illustrate the 15 sounds of the language, which in every case where the single sound should be written might be used, was limited to 30, but in the time of the Romans this alphabet of signs became augmented.

The third class is compounded of the first and second, its signs partaking of the nature of both,—ideographic and phonetic. Very frequently the usual hieroglyphics for certain words were not only applied in their original ideographic meaning, but also for the first letter only of the same word, and adding to them the remaining sounds of the words from the universal phonetic alphabet. As observed already, the cross with a ring or handle on the monuments frequently may be seen to signify the word Anche (life), but it can only stand for A in adding the signs for N and Ch from the universal alphabet.

	Demotic.	Hieroglyphs.
A A	ⲁ.ⲁ.ⲁ.ⲁ.ⲁ.	ⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀ.
B B	Ⲃ.Ⲃ.Ⲃ.Ⲃ.Ⲃ.Ⲃ.	ⲂⲂⲂⲂⲂⲂⲂⲂ.
G Γ	Ⲅ.Ⲅ.Ⲅ.	Ⲅ.Ⲅ.Ⲅ.Ⲅ.
D Δ	Ⲅ.Ⲅ.	ⲄⲄⲄⲄ.
E E	ⲅ.	ⲅⲅ.
Z Z	Ⲉ.Ⲉ.	Ⲉ.
Th Θ	Ⲉ.Ⲉ.Ⲉ.	Ⲉ.
E H	Ⲉ.Ⲉ.Ⲉ.	Ⲉ.
J I	Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈⲈⲈ.
K K	Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈⲈⲈⲈ.
L Λ	Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈ.
M M	Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈⲈ.
N N	Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈⲈ.
X Ξ	Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈ.
O O	Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈ.
P H	Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈ.
R P	Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈ.
S Σ	Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈ.
Ss Σ	Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈ.
T T	Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈⲈⲈ.
Y Y	Ⲉ.Ⲉ.Ⲉ.	Ⲉ.
Ph Φ	Ⲉ.Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈ.
CH X	Ⲉ.Ⲉ.Ⲉ.Ⲉ.	Ⲉ.
Ps Ψ	Ⲉ.Ⲉ.Ⲉ.	ⲈⲈⲈ.
O Ω	Ⲉ.Ⲉ.Ⲉ.	Ⲉ.
TO	Ⲉ.Ⲉ.Ⲉ.	Ⲉ.

Once invented by the priests, hieroglyphics were soon employed in immense masses. On the tombs in the pyramids of Gizeh the scribes note the property left by the dead. On other monuments the gods write the years of the Pharaohs on leaves of the tree of life. Scribes attend the king in the chase to note down the quantity of game killed. There were also books or rolls in which were drawn up the mythology, the laws, the rules of rituals, hymns and prayers, calligraphy and architecture, the disposition of the sun, the rising and falling stars, the science of medicine, &c. Along reed, the shrub papyrus, which once grew so flourishingly in the swamps of Lower Egypt, gave the ardour of the Egyptians in records of this kind a stuff easily prepared for the purpose, and very durable. Besides temples and palaces, pillars, statues, even domestic implements, and ornaments, were richly covered with inscriptions in these characters.

Late in the autumn—middle of October or beginning of November is *the best time to set out for Egypt*. At this time the climate is no longer unhealthy for the native of the north, the change of temperature not so much felt, and moreover the north wind prevails; a very material thing, as the tour is principally by water, and in spring and summer is greatly retarded by calms and contrary winds. At the commencement of October the tourist has an opportunity of seeing the flood which rises annually at the end of August, and which gives the villages an appearance of islands in the sea. From April to July favourable winds are not to be

looked for, and May must be considered as the month least to be recommended for any stay in the country, as early in this month the Cham-sin begins, which—it is true with occasional cessations—continues fifty days, and produces the most oppressive heat.

For those visiting Egypt only, November, December, January and February are to be preferred, by choosing which, the advantage before alluded to may be enjoyed and the greater half of a northern winter is skipped over. With reference to other travellers who penetrate farther east, much depends upon the country to which their plan leads them. If they go from Egypt to Syria, a halt from the beginning of November till the beginning of April will be necessary, for during these months it is too cold in the mountains of Lebanon, and travelling uncomfortable and tedious, therefore it is better either to start for Alexandria in January, or to finish the oriental tour with a visit to Egypt.

The best way from Germany to Egypt, which is much recommended by the English tourists, is over Vienna to Triest, and so by the Austrian Lloyd's steamers to Alexandria. This route is, even for the western German, more convenient and cheaper than that of the *Messageries Impériales* from Marseilles to the East, these last being under the command of captains of men of war ships, and passengers being under military discipline. From all parts of Germany where railways exist the traveller can reach Triest within three or four days. Since July, 1857,

the railway has been extended from Vienna to the gates of Triest, and several fast and common trains run daily thither. In Triest the traveller is recommended to the *Hôtel de la Ville* on the *Riva Carciotti* (table d'hôte 1 Fl. 36 Kr., plain room with one bed 1½ Fl., d° with 2 d° 2 Fl., more elegantly furnished rooms with beautiful prospect dearer, the arrangements are first rate), in *Aquila nera* at the *Corso* (table d'hôte, according to market prices, from 1—1½ Fl., rooms from 1—1½ Fl.) or in the *Hôtel de France* between the great square and the *Tergesteum* (table d'hôte 1 Fl., room 1—1½ Fl. per diem).

The offices of the Austrian Lloyd are in the *Tergesteum*. Tickets are to be had on the ground floor at the back of the house. The office of information is also on the ground floor, on the side turning to the *Hôtel de France*. A first class ticket to Alexandria costs 16 £., 2nd class d° 11 £., including bed and board. The boats are strongly built, rapid, and commanded by experienced captains. The arrangements of the first cabin and births for sleeping are as elegant as practical. The captains are very polite and the servants very active and attentive. A small library of light literature is provided, likewise chess and dominoes for the amusement of passengers, and further, the latest numbers of the Triest news paper—the *Osservatore Triestino*—Galignani's messenger; cards may be had from the steward for a moderate compensation. For passengers who mean to have any cause of complaint of the captain or steward a „*Libro Lagnanze*” lies open in

the cabin. Meals in the first class—first thing in the morning after rising, coffee with bread and biscuit, at 10 o'clock a good lunch—pancakes, &c., two courses of meat, cold meats, fruit, tea, coffee, and red wine. At 4 o'clock, an excellent dinner—table wine, a variety of dessert wines, beer and coffee, and evening, 8 o'clock, tea, with bread and biscuit,—nothing further need be desired. The only difference between the first & second class cabins is, that there are a few courses less. A tariff of extras is hung up in the cabins, which is moderate—a cup of coffee 6 Kr., glass of lemonade or punch 10 Kr., a cup of chocolate 10 Kr. Old Cyprus wine 1½ Fl., fine Bordeaux and Champagne 3 Fl. per bott. A card of regulations to be observed on board is also hung up, of which the following are the most material: tapers are not permitted to be burnt in the sleeping chambers, as these are lighted by oil lamps. Smoking is only allowed on deck, passengers are requested not to put their boots (feet) on the sofas and beds, nor to place their luggage in the general saloon. Gentlemen not to enter the ladies cabin. Passengers are not allowed to stand on the paddle box, nor to interfere with the management of the boat. No one is allowed to sleep on board after the boat has reached its destination. The company's servants are prohibited, under any consideration, from receiving money from the passengers.

On the 10th and 27th of every month Lloyd's steamers run to Alexandria, returning to Triest on the 21st and 7th of foll. month. During the voyage the vessel having first run in sight of

the Istrian, Dalmatian, and Albanian coasts, puts in for a few hours at Corfu, arriving at Alexandria in 5 days—with contrary winds $5\frac{1}{2}$.

For the journey to Egypt a strong and sound constitution is not so absolutely necessary as for longer tours in the Levant. It is performed with every convenience, even by sickly persons and women, here of course the common tour is meant. A formidable outfit is quite unnecessary, it may be indispensable in other parts of the East, but in Egypt, under the existing state of things, it is superfluous. What to leave behind and what to take with him we cannot presume to positively dictate to the traveller, for if he be of a literary turn, he will fancy that he must be attended by a whole library, the idler, on the other hand, will provide himself with a host of things which will only be in his way, whereas the simple traveller will take nothing with him but really essential articles. Those who pass the winter months only can dispense with much which would be necessary during a longer stay. A leather portmanteau, with two suits of clothes, the one fine for visiting consuls and pashas, the other of a coarse quality for further excursions, a good woollen cloak, neat's leather boots, wash-leather drawers, and a few flannel shirts—worn next the skin—as preservatives against the frequent changes of temperature. As much linen as will last a month without being obliged to have it washed, a broad-brimmed hat, over which a white cloth must be bound as a protection against the rays of the sun, a green veil to lessen the glaring effect of light in the de-

serts, a telescope, and, for the Nile tour, a small thermometer and a compass. In the summer months a strong umbrella of double white silk is highly serviceable.

A map should be purchased before setting out, and if solid study be pursued, the tourist should procure Wilkinson's Thebes and general view of Egypt; Lepsius' monuments of Egypt and Ethiopia; Bunsen's situation of Egypt in the history of the world, and Rosellini, *I monumenti dell' Egitto e della Nubia*.

Respecting the common tourist, Lane, on the manners and customs of the Egyptians of the present day, 1 vol., and Braan's history of the Arts, 1 vol., Wiesbaden, 1856, will suffice.

Sportsmen should be provided with a good rifle and powder, as in Alexandria and Cairo gunpowder is sold at a very high price, and that manufactured in Egypt is bad, containing too much charcoal.

Other arms are only a burthen, as the people—with the exception of the rabble in Alexandria—are harmless, the police good, and the respect paid to Europeans since the last ten years has so increased, that an insult or an attack is scarcely to be dreamt of. Finally, medicine from home is as little requisite, there being apothecaries both in Alexandria and in Cairo, from whom every thing necessary may be had.

Oriental costume should be worn only by those who purpose going beyond the second cataract of the Nile. For those who do not understand the language of the land it is only calculated to lead to difficulties, besides, the dress of the Frank

is more respected in Egypt than the turban and kaftan. The red *tarboosh* with blue silk tassels may be adopted, over which, in summer, a red and yellow striped oiled silk-cloth is bound, which the resident Europeans frequently wear. The *tarboosh*, under which a white cotton cap is worn, is a convenient covering for the head, and that cloth (*Kuffa*) is better than any other as a protection from the burning sun. For the rest, the tourist must arm himself with patience in order to combat the phlegmatic Turk, the intrusive pertinacity of the begging lower classes who assault him on all sides with "*bakshish*", and the humour of the wind on the Nile. He should be provided with letters of credit on one of the commercial houses in Alexandria, where again one may be obtained for Cairo; but these should only be drawn for small sums (to have houses which

forward the traveller's letters) as on larger sums a considerable loss—according to the exchange—may be sustained.

The most useful money is English or French gold (Sovereigns or Napoleons) or the dollars of Maria Theresia. These coins and the five franc piece, are, amongst foreign money, the most current in Egypt. Of other foreign coins the rule is, it is difficult to dispose of them at anything like their value, as they appear but seldom, and consequently are little known. Their value is reckoned in piastres, the coin in most general use, and which corresponds very nearly to the 6 Kreuz. C. M. or two-pence and a half english money. Larger sums are reckoned after purses which amount to 500 piaster.

According to the latest tariff the different sorts of money principally in circulation bear the following value.

1 £	97 Piaster	20 Paras.
1 English crown piece	22	20
1 Shilling	4	35
1 Napoleon	77	6
1 Five franc piece	19	10
1 Spanish dollar (colofado)	20	28
1 Dollar Mar. Ther.	20	—
1 Austrian ducat	45	26
1 Venetian ducat (Zechin)	46	17
1 Turkish guinea	87	30
1 " silver dollar (Medshidie)	16	35
1 " gold "	17	10
1 Gazzi (of the Sultan Mahmood)	17	10
1 old Constantp. Kherias	20	5
1 new Fondokli	34	10
1 Bishlik	16	20
1 Islik	10	—
1 Altemishlick	3	—
1 old Mahmoodie	60	23

1 new Mahmoodie	50 Piaster 33 Paras.
1 Zarife	2 " 28 "
1 Russian Imperial	79 " 18 "
1 Ruble	14 " 27 "
1 Prussian dollar	14 " 20 "
1 Egyptian guinea	100 " — "
1 " dollar	20 " — "

The piaster here given, an Egyptian silver coin, according to which the Government authorities, the railway offices, and the Consuls reckon, is worth 5 paras more than the Turkish copper piaster in general circulation, for which, in the shops and in bazaars, and in common life, ar-

ticles are bought and sold. This last is worth 40 Paras; there are $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$ Piaster pieces. In March, 1857, reckoned according to the last named piaster, the most general coins given in the preceding table were as follow:

1 £ sterling or sovereign	121 Piaster
1 English crown	30 "
1 " half crown	15 "
1 " shilling	6 "
1 Napoleon (20 franc piece)	97 "
1 Franc	5 "
1 Five franc piece	24 "
1 Spanish dollar (Coloñado)	27 "
1 dollar of Mar. Ther.	26 "
1 Austrian ducat	55 "
1 " Zwanziger	4 "
1 Venetian ducat	56 "
1 Turkish guinea	111 "
1 " silver dollar	22 "
$\frac{1}{4}$ " " "	5 $\frac{1}{2}$ "
1 old Mahmoodie	76—78 "
1 Egyptian guinea	126 "
1 " dollar	25 "
1 Russian Imperial	99—100 "
1 Silver Ruble	19 "
1 American dollar	24 "
1 Neapolitan Scudo	24—25 "

It is to be observed that the Zwanziger is only taken by the Germans at 4 piasters, and that generally the old coins of this kind seldom pass for more than 3 $\frac{1}{2}$ piast. If a dollar be demanded, an Austrian dollar is

to be understood—if a guinea, the English sovereign. In conclusion, by changing larger coin for piasters a percentage must be allowed, the small shopkeepers and mechanics not liking to part with their small

money for Napoleons or dollars. For buyers the *measures and weights* of the country are important, the fol-

lowing table will be acceptable as a reference.

LONG MEASURE.

- Kubdih = a man's fist with thumb erect.
 Fitr = a span with forefinger and thumb.
 Schibr = a span with little finger and thumb,
 1 Drah beledih = 23 inches Rhenish.
 1 „ stamboolih = 27 inches Rhenish.
 1 „ Hindazih (for stuffs) = 25 inches Rhenish.
 2 Bah = 1 Kassobih or $11\frac{1}{2}$ inches Rhenish.

LAND MEASURE.

- 22 Kubdih or Charubih make 1 Kassobih.
 $13\frac{7}{8}$ Kassobih or Egyptian rods make 1 Kirat.
 24 Kirat or 333 Kassobih make — — 1 Feddan or Egyptian acre.

CORN MEASURE.

IN LOWER EGYPT.

- 2 Koddah make 1 Melwih.
 2 Melwih = 1 Rub.
 2 Rub = 1 Kehlih.
 2 Kehlih = 1 Wehbih.
 24 Rub = 1 Ardeb.

IN UPPER EGYPT.

- 4 Roftau make 1 Mid.
 3 Rub = 1 Mid.
 8 Mid or } (1 Ardeb which is
 6 Wehbih = } about equal to 5 Ber-
 } lin bushels (nearly
 } 5 English sacks).

WEIGHTS.

- 8 Mitkál make 1 Okia or Wokia.
 12 Okia = 1 Rotl about 1 lb. 2 oz. Troy.
 $2\frac{3}{4}$ Rotl = 1 Okka or Wokka.
 100 to 110 Rotl = 1 Kantár.

To the Kantár of Coffee 108 Rotl,
 Kantár pepper and other spices 102,
 Kantár Cotton 120.

With regard to the prices of provisions and other necessities in the markets of Alexandria and Cairo, to those intending a longer residence in the country with private house-keeping, and others who desire to provide themselves only for the tour of the Nile, it will be sufficient to

say, that in 1857 the prices were double, and in many cases triple those of former years, and that now, Alexandria and Cairo by the railroad being so near to each other, whether purchases be made in one or the other of those places, the prices will be found about the same. The following is a list of the most necessary articles, made chiefly under the personal observation of the writer.

1. VIANDS AND BEVERAGES.

		3 Piaster	— Para.
Rice, the okka		9	— "
Maccaroni and Vermicelli the okka		7	" — "
Wheaten flour	d°	3	" 20 "
Potatoes	d°	6	" — "
Vinegar, fine, per bottle		3	" — "
" common, per bottle		8	" — "
Salad oil	d°	7	" — "
Lamp "	d°	7	" — "
Sardines, per case		1	" 20 "
Salt	" rub	9	" — "
Sugar, fine, per okka		7	" — "
Mustard, " case		12	" — "
Pearl barley (called German barley) per okka		6	" — "
Almonds	d°	8—9	" — "
Raisins	d°	15	" — "
Dried Apricots (Mishmish)	d°	48	" — "
" Beans per ardeb		4	" — "
Lentils per okka		5	" — "
Beef	d° in Cairo	3	" — "
"	d° in Up. Egypt	2	" — "
Veal	d°	2	" 10 "
Mutton	d° in Cairo	1	" 20 "
"	d° in Up. Egypt	—	" 10 "
Bread, per Rotl		4	" — "
Butter, d° in Cairo		3	" — "
" d° Up. Egypt		4	" — "
Cheese Arabian, per okka		1	" — "
Eggs, per doz.		—	" 35 "
Onions, per okka		4	" — "
Dates (Chasali, small) per okka		5	" — "
" (Aamri, large) d°		3	" — "
" (Sultani, inferior) d°		5	" — "
Figs from Smyrna	d°	3	" — "
" common	d°	4	" — "
Walnuts	d°	4	" — "
Fowls, each in Cairo		3	" — "
" " " Up. Egypt		8—10	" — "
Geese " "		3	" — "
Pigeons, the pair in Cairo			
In Upper Egypt pigeons are of no value, they may be shot by any one <i>ad libitum</i> .			
Sheep, each, in Cairo		60—80 Piaster	— Para.
" " " Up. Egypt		40—60	" — "
Goats (milking), each		30—50	" — "

Turkeys, each in Cairo	20—30	Piaster	—	Para.
" " " Egypt	12—15	"	—	"
Pepper, per Rotl	4	"	—	"
Honey, d ^o	2	"	—	"
Coffee, good quality, per okka	10	"	—	"
Durrah, per Ardeb	70	"	—	"
Water, per skin, in Cairo & Alexandria	1	"	—	"

NB. French wines and brandy are to be had in Alexandria at the same price as in most German sea-port towns, Hungarian even cheaper. English ale, porter, and stout of excellent quality in Alexandria and in Cairo sold as in the interior of Germany.

2. DRESS, UTENSILS AND IMPLEMENTS.

Arabian Boornos of silk and woo	120—	400	Piaster.
Syrian Kaftans of wool with silk embroidery	90—	200	"
Green crape veil		12	"
Cotton stuffs, the Drah	2—	3	"
Silk sash	70—	250	"
Turkish sabre	150—	4000	"
Tarboosh (little red cap with blue silk tassels)	40—	180	"
Takiah (white cotton undercap)	4—	6	"
Turkish shirt of silk	40—	50	"
Carpets	40—	800	"
Stuff for women's dresses: gold brocade per piece	150—	200	"
Brussa-silk		80	"
Yellow and red striped fringed head shawls (Kuffia)	100—	120	"
Knives and forks per pair	6—	12	"
Table spoons of Britannia metal, each		4	"
Paper lanterns (Fanoos), each		4	"
Tin measures for water		3	"
Tin coffee pots		3	"
Tin kettles	10—	12	"
Cut glasses, large, each	4—	5	"
" " small "	2—	3	"
Turkish coffee cups with brass stands, per doz.		24	"
Tea spoons, each	2—	3	"

3. VARIETIES.

Tobacco, mountain, from Syria (Dshebelli) per okka	18—	30	Piaster.
" Soori d ^o d ^o	8—	10	"
" Egyptian (Biledi) d ^o		6	"
Soap, brown Egyptian d ^o		6	"
" fine white, called German d ^o		10	"

Gunpowder, English, per lb.	36	Piaster.
" Egyptian, per Rotl	24	"
Charcoal, per Kantár of 110 okka	35	"
Wood for lighting fire d°	30	"
Asses	250—500	"
Horses	500—3000	"
Camels for burden	400—1000	"
" " riding	1000—2000	"
Tallow candles, per okka	10	"
Composition, d°	22	"
Mouth pieces for pipes, green glass	4	"
" cocoa nut	20—24	"
" amber	121—1500	"
Pipe bowls per doz.	2—4	"
Pipes, cherry tree, each	6—10	"
" Garmashak wood plaited over with coloured silk and gold wire	10—30	"
" Jasmin	100	"
Flag for the Nile barque	30—242	"
Water skins for journey in the deserts, each	23—30	"
" bottles, leather	12—20	"
" earthenware, small, holding 1—1½ bott.	10	Para.
" " large " 6—12 d°	3—4	Piaster.

NB. In Cairo silks are to be had cheaper and better than in Smyrna and Constantinople, but carpets should be procured at the last named place.

In purchasing arms, especially Damascus sabres in Egypt,—it is so throughout the East—the stranger is very liable to be cheated, he must therefore be on his guard, for in Sohlingen, and in other manufactories of cutlery, the watered appearance is imitated very well, but the peculiar ring of the good old Damascus and Persian blade is not to be imitated. In conclusion, it may be observed that the Arabian dealer almost invariably demands more than he expects to receive for his goods, purchasers therefore need not be at all ashamed when they offer him a third of what he asks.

Consulates. The Prussian Consulates in Alexandria and Cairo, which

include the whole of the Zollverein states, and also a consulate agency in Luxor. Austria has consulates in Alexandria, and Cairo, and likewise consulate agencies in various small towns of Egypt, viz., in Assiout, Tahta, Kenneh and Assuan, which, according to circumstances, may be of use to those making the Nile tour. But as all these are Levantines, unless the traveller can speak Arabic he will need a Dragoman.

It is the duty of the Consuls to render the necessary protection against insult of the person or infringements of the right of all persons belonging to the states which they represent. To a certain extent they exercise the power of magis-

trates over them, and in the event of the latter committing any offence, or running into debt, the Egyptian police are obliged to give them up to their respective consuls. They settle all legal bargains and contracts, decide law suits, negotiate firmans and procure admission tickets to the Mosques, &c., and if requested, forward letters from the interior to European places by the Arabian post. Special introductions to these gentlemen in power, it may easily be supposed, give greater claims to their assistance and advice. A German passport is sufficient when signed by the Turkish Consul, and must be given up on taking out a ticket for the journey. The passport, on the arrival of the steamer in Alexandria, is sent to the respective Consulate, where it is viséed, and returned to the traveller on presenting himself, and which must be taken care of for the return passage. In Egypt it will only be of use to him when he has to appear at the Consulate, the native police never enquiring about papers of legitimation.

*Firman*s and *Teskerehs* are unnecessary for those limited to the common route, and who do not go beyond the Egyptian boundaries. The European dress is the best passport every where, and as far as the power of the viceroy extends, the most suitable recommendation, as every one pays becoming respect, and to which the Kawasses much more readily lend assistance, than to the Orientals. Those, however, who think one of these documents necessary, perhaps to make acquaintance with Pashas and Beys, must

apply to their consulate, but as regards their importance, they are not so much passports as Arabian letters of recommendation to the authorities.

The language spoken in Egypt is the Arabic, but with such a dialect that it deviates materially from that found in books. None of the inhabitants of the country now use the Coptic. A knowledge of Arabic is not necessary to those who are not interested in a deeper study of the country and the people. The traveller will seldom meet with difficulty—and then only for a short time—in Alexandria and Cairo if he can speak English, French or German, and even more seldom, if Italian.

To give a sort of arabic vocabulary as was the custom of older guides, we hold to be inexpedient. He who travels for pleasure need not trouble himself to learn a number of dry words by heart, and he who has the object in view of adopting the language of the country will find a few hundred words and a few dozen expressions of very little use to him. The latter before setting out on his journey will make himself acquainted with the Arabic grammar, and learn to converse fluently in the country itself; the former as soon as he sets out from Alexandria to the interior, must enquire at the consulate, or at an hotel for a good dragoman who will act as interpreter and servant at the same time.

There is no scarcity of them, they even come on board to offer the traveller their services, follow him up to his hotel, and intrude themselves upon him till he has made his choice. Great care should be taken in choos-

ing one who can shew good recommendations. In trifles they are entrusted to purchase they are sure to cheat, and the traveller may consider himself lucky if he meets with one who is but tolerably honest. The worst of all are the Maltese.

From our own experience we can recommend the Arabian Hassan Salama, a quiet, plain, and as far as we were able to observe, a really honest man, well acquainted with circumstances and prices, speaks Italian pretty well, and English enough to be understood, in addition to which he is a neat, clean, clever cook. He has been four times to Upper Egypt, once as far as the second cataract, once to Jerusalem and Damascus, and was some time in the service of the late Dr. Reitz. His address may be obtained at the Austrian Consulate, and at the Peninsular and Oriental Hotel. As wages, we paid him 8 £ a month; other dragomans who speak English, French and Italian more fluently receive from 9 £—10 £, the cleverest and those provided with special recommendations demand even 12 £, exclusive of all expenses of board, &c. This is a considerable expense, at the same time it may be lessened if several travellers club together, and such opportunities are always to be met with.

The *letter post* is well regulated in Egypt. The Lloyd's steamers, which keep up the communication with Germany, arrive as a general rule (if not detained for a day by contrary winds) in Alexandria every 1st and 15th of the month, and return on the arrival of the Indian Mail every 7th and 21st to Trieste.

Within 8 days a letter may reach Bréslau, Hamburg, Königsberg, Frankfort, Munich, &c., from Alexandria. Letters need not necessarily be pre-paid if directed "via Trieste" as otherwise they go by the French Mail ship. In Cairo there is a European and an Arabian post bureau, the former despatches letters with French or Italian addresses to Europe, post paid to Alexandria, the latter conducts the letter communication in the interior as far as Kartum. From Cairo a letter reaches Thebes in 7 days, and Assuan, on the boundaries of Nubia, in 9 *do*. Those who during a long tour wish to keep up a correspondence with friends at home, may place themselves in connection with the consulate, or address their letters from Upper Egypt (in Arabic) to their bankers, or landlord of their hotel in Cairo, to be forwarded to Alexandria and Europe, and from home to the same address and put in the Arabian post to Assiout, Thebes or Assuan, whence the dragoman can fetch them. Envelopes with Arabic addresses should either be brought from Cairo, or the stranger should have them written by a public scribe who is easily recognised by the inkstand in his girdle, and who is to be found in every place in Upper Egypt. In winter, boats proceeding up the Nile frequently fall in with a European flag, and it is a civility on her part to carry letters on to Cairo.

Rules for health, in Egypt, one of the most healthy countries in the world, but few need be followed. In winter it is quite unnecessary to make any change in the way of liv-

ing, for every one can eat and drink what he is accustomed to in Europe. In summer, on the contrary, it is better to be chary of wine or spirits, as they inflame the blood and cause the great heat of the sun to be more acutely felt. With some persons fish, eggs, and unboiled milk do not agree, but this is not often the case. Fruit and green vegetables are strongly to be recommended, and beef is seldom so good as mutton. The fish of the Nile are very poor, the Bultih and the Chisher are the best. Healthy persons can sometimes bathe in the Nile of a morning or evening, crocodiles below Monfalut being never to be feared, further on only near sand-banks. The vapour bath, which is to be had almost in every town, leaves a most delightful sensation, but one must be careful of draughts, and dress accordingly, especially in winter, after enjoying it.

Illness: Very little known in Egypt, the dry air, and mild winter which like a fine German spring is peculiarly favourable to persons suffering from weakness of the lungs. At midnight it is very cold, and one must arrange accordingly. Fever appears seldom, except in Alexandria and other places on the coast of the Delta. Dyspepsy, diarrhoea, and dysentery are the only illnesses to which strangers are subject.

The most simple remedy for the first of these maladies is to drink a glass of Nile water fasting. If this produces no relief, then abstain from red wine at dinner. In obstinate cases take Epsom salts, which may be had at the apothecaries shops in Alexandria and Cairo under the name of *sale amaro*.

Diarrhoea, which sometimes assumes a dangerous character, may, in a great measure, be guarded against by keeping the abdomen warm; a woollen or silk girdle may be worn, or a piece of flannel next the skin. If with this precaution signs of the disease present themselves, a timely dose of arrowroot, two tablespoonfulls, and gum arabic 1—2 teaspoonfulls will give certain relief. In cases of dysentery, castor oil or senna tea should be taken immediately, and a European doctor sent for, in the meantime meat must be strenuously avoided.

Ophthalmia.—In Egypt there are about as many blind and one eyed as there are persons who enjoy the use of both. The cause of this disease is generally attributed to the fine sand wafted by the wind from the deserts, but here rests a doubt, for inflammation of the eyes is scarcely known in the deserts, and if met with, the presumption is that it is brought from the valley of the Nile, and those well informed on this point maintain that after two or three days traversing the excessively arid wastes on either side of the Nile, the disease nearly disappears. We do not however contend that sand blown into the eyes, and a powerful sun strongly reflected by the dry barren plains is not injurious. Dust and the reflection of the sun on snowy plains produce it also. But in Egypt the cause of ophthalmia—which is sometimes contagious—must be sought elsewhere. It lies in the extraordinary mutations of dryness and dampness which occur here at particular seasons. The climate of Egypt is very dry, but

the difference between the almost arid atmosphere and the effluvia arising from the river, with the addition of the dampness from the narrow streets of Cairo and other places, which for the sake of coolness are constantly watered, is so great that the eye may be easily attacked, particularly when in that tenacious state of sensible and insensible perspiration to which the skin is constantly subject. Thus it is, that during the floods of the Nile (September and the first weeks of October), when these effluvia and the effects of the sun's rays are most felt, this disease becomes more prevalent.

To escape this, care must be taken to avoid all damp draughts of air, and sudden transition from heat to cold: for instance, before leaving a warm room, or the cabin of a Nile steamer, the forehead and eyes having been previously freed from perspiration, should be washed with a little cold water, by which means the latter become prepared to meet the change of temperature. If, notwithstanding these precautionary measures being taken, the eyes should be attacked with inflammation, they should be washed with rose water or spirits of wine, if the latter, to be applied to the closed lids. Warm water or steam of boiling water conducted through a funnel to the parts affected will often produce the desired effect. Others advise for the first stage 5—6 gr. pulvate of zinc, but if more advanced a solution of nitrate of silver. A decoction of poppy heads is also good. Repeated fomentations with a decoction of parsley have often proved efficacious. In

winter, ophthalmia is little to be feared.

To enter into details concerning the *Pest* is unnecessary. Every one will learn when it is raging in Egypt and postpone his visit to a more convenient time. Every body will, without loss of time, leave the country when it breaks out, but if this cannot be accomplished, Upper Egypt, beyond Assiout, where the pest has never appeared, is as safe a retreat as any. If however circumstances do not admit of this, the best plan is to join other Europeans and keep quarantine in Cairo or Alexandria.

In Alexandria the pest *very* rarely appears during the intermediate months of September and January. Cairo is quite safe from the end of June till the beginning of April. The pest breaks out to any great extent every 12 or 15 years only. It is not dreaded now as formerly, the board of health in Cairo always taking effectual measures, and the treatment being better understood. The first remedy when approaching symptoms are felt, is an emetic, which if taken in time will arrest the evil, but bleeding is not to be resorted to.

In conclusion, it is worthy of mention, that according to the statements of many travellers, wounds on the head or hands in Egypt, are more difficult to heal than elsewhere, which we, as far as the first is concerned, are able to substantiate.

Hunting.—Sportsmen will be glad to learn that in Egypt besides seeing Oriental life, viewing the magnificent ruins of the time of the Pharaohs, and the pleasure of a Nile voyage, they will be able to pursue

the noble enjoyment of hunting. This country abounds with game to such an extent that it is almost impossible to form an idea. In the palm groves of Upper Egypt there are such immense numbers of wild pigeons that many dozens may be shot in an hour. The sandy banks of the river swarm with pelicans, herons, the white ibis (not to be confounded with the sacred bird of the ancient Egyptians which has black feathers) and snipes. Vast numbers of eagles, vultures and other birds of prey encircle the villages.

Jackals and foxes are rare, but in some of the districts of the Delta, especially in the neighbourhood of Karjum and in the marshes of the lake of Menzaleh near Tanis, wild boars are very plentiful. On the borders of the desert a shot may sometimes be had at a gazelle. In the neighbourhood of Kenneh, and higher up the stream, crocodiles are *found*, but not so often *killed* as many travellers think; the same may be said of the hyenas in the caverns near the river.

The common tour through Egypt is carefully described in the following chapters. It begins with Alexandria, which, together with its curiosities, may be seen in 3 or 4 days, thence by the train—over Tanta—to Cairo, where at least a week may

be spent in seeing every thing. Should the traveller happen to arrive in Tanta at the beginning of March, when a festival is held in honour of the Moslemite saint Said Achmed elBedowi, and when at the same time a great fair is held, he may stay a day at that place. From Cairo the journey to Upper Egypt is generally continued by water, visiting Thebes, and up the stream to Assuan and the island of Philae, which ends the tour. On the return to Cairo an excursion may be made to the Red Sea in order to form an idea of the desert.

This tour requires—unless the wind on the Nile be very favourable, and flying visits only be made to the different towns and antiquities of the country—at least 12 weeks. The expense cannot be given exactly, as it depends upon the degree of comfort the traveller may choose to enjoy, whether he hire a barque to himself, or join other travellers in one to Upper Egypt.

1000 Prussian dollars or 120 to 140 £ will be sufficient for performing this journey with convenience from any part of middle Germany and back; those who travel throughout with 2nd class tickets, and join a party in a barque to Upper Egypt, may accomplish the tour for 800—900 Florins or 90 £.

CHAPTER I.

ALEXANDRIA.

Alexandria. Custom-house.—Inns. Cabs and donkeys.—Consuls.—Ancient Alexandria and description of its chief buildings.—Monuments outside the Canopic gate.—Remains of the old city.—Alexandria of the present day, its inhabitants, trade, and commerce.—Mosques and other remarkable buildings.—The two havens.—Amusements and societies.—The Mahmoodéeh Canal.—Railway to Cairo.—Different routes to Cairo.

As soon as the steamer is piloted into port and the anchor cast, the boat with the officers of quarantine presents itself, who ascertain the state of health of the passengers. Before this takes place, no one dare disembark, but afterwards landing is effected by means of one of the boats which immediately swarm round the ship, in which two persons may be conveyed to the place of the *Douane* for 6—8 piastres. Having landed, the traveller is assailed by numberless porters, all anxious to convey his luggage to the Custom-house, where it is quickly, or—if only a portmanteau and the traveller gives the officer to understand that he is in a hurry, and shews him a shilling or a zwanziger—not examined at all. The luggage is then conveyed to an hotel, at the option of the stranger, either by a camel while he himself goes on foot, or by an ass laden with the portmanteau, and himself riding on a second ass. Here the traveller must not be long in mak-

ing up his mind; for the donkey drivers of Alexandria belong to the class of the most importunate of Egypt, and the way they try to secure the new comer literally places him in danger of having his clothes torn off his back. From the *Douane* to the hotel not more than 6 piasters for a camel and 1½ for an ass should be paid. Residents pay no more than the half. No attention should be given to the never ceasing complaints of the drivers, that they are not paid enough, as they cannot claim more. An ass for the whole day costs 6—7 piasters; for a coach, which is to be had on the great square of the Frank quarter, an arrangement must be made with the coachman before hiring, 40—60 piasters per day.

The streets through which the traveller has to pass are narrow, unpaved, and irregular. The houses stand near each other without any particular order, and look either unfinished or in ruins. Palm trees, sometimes overtopping the walls,

minarets, balconies of beautifully carved wood, and here and there a door-way in the Saracen style, remind one of the East, and in taking a somewhat longer way leading to the bazaars one is surprised by many a real Eastern scene.

In general we hurry to the Frank quarter to get to our hotel. The former is at the end of the city, and farthest from the new haven, the European vessels having been formerly restricted to the old Eastern harbour, and the merchants and consuls settled in its vicinity. The streets are straight, and in the new parts one can imagine himself transported to an Italian city. Many of the buildings are absolutely palaces, and the great square in the middle, where are situated the best hotels, the most tastefully built English church, the offices of the Steam Navigation Companies, and the residences of most of the consuls, presents a very stately appearance. In the middle stands a pedestal, with a small obelisk of Oriental alabaster from the neighbourhood of Benisuef, intended to represent a jet, but has no water. This obelisk was presented to the city by Mehemed Ali, but it does not belong to the class of successful works of art.

The *Hôtels* of Alexandria.—Hotel de l'Europe—outside very grand, inside rather neglected, good table, board and lodging 9s. per diem, candles 1s., attendance 1s.—Peninsular and Oriental Hôtel—opposite first mentioned, on the great square, in every respect the best hotel in Egypt; landlord Ph.

Zech, a German, servants also mostly German, 10s. per diem. Hôtel Victoria—English, 8s. per diem. Hôtel du Nord—French, kept unorderly, 11 francs for French, 11s. for Englishmen. India family hotel—English, 10s. Hôtel de la Marine—in bad repute, as a gambling house &c.

The residences of the Consuls are easily known by the flagstaffs on their flat roofs. Those arriving by Lloyd's steamers must fetch their passports from them. The Prussian Consuls represent all the states of the Zollverein. Austria, Denmark, Russia, France, England, Sardinia, Sicily, Belgium, the United States, Greece and other less important states have their consulates here.

Alexandria was founded on the site of a small Greek colony called Rakotis by Alexander the Great, in the year 331. The site was well chosen, it commanding the chief route of commerce to Arabia and India, and the city increased so rapidly that at the time of the first Roman Emperor it was only exceeded in extent by Rome itself. Its walls were above 14 Eng. miles in circumference and previously to that time contained a population of 600,000 souls, a great number of temples and palaces, scientific institutions and collections.

The most remarkable objects of ancient Alexandria were the lighthouse and the libraries. The former, considered as one of the seven wonders of the world, was a square building of white marble, erected at a cost of nearly two million dollars by Ptolomæus Philadelphus. This Pharos stood on a cliff at the

north east of a little island of the same name, to which it was connected by a wall, while the island itself was connected to the main land by means of a dam which, being seven *stadia* long, was called *Heptastadion*, and which now grown broader from the heaps of rubbish of fallen in buildings, forms the greatest part of the city of Alexandria of the present day. The old lighthouse of the harbour still occupies the place where the gigantic building of Sostratos of Knidos—the architect's name—rose, but there are no traces of it existing.

One of the libraries belonged to the Museum, a sort of University, the other to the Sarapion, a temple of Sarapis. The first contained nearly 400,000 manuscripts, the second nearly 200,000. The collection of books in the Museum was totally destroyed by fire during the war of Julius Cæsar with the Alexandrians. The other library suffered greatly in the time of the Roman Emperors, particularly when under Theodosius, paganism being on the decline, but long followed by many of its adherents in Alexandria: the Sarapion was stormed by the Christians. The remaining books, still considerable, were, as the story goes, on the taking of the city by the Caliph Omar appropriated to heating the 4000 baths, which at that time Alexandria owned.

The Museum with which the names of Euclides, Ctesibios, Clemens, Origenes, and Athanasius, were connected stood in that part of the city called *Bruchion*. Its situation cannot now be given, the probability is, it stood near the branch of the canal which

at the Rosette gate turns off to the sea; the *Bruchion* took up the whole room of this as far as the *Cæsarion*. The last named was a temple of Cæsar on the same site where Cleopatra's Needle now stands. Here, and indeed where the so called Roman tower stood, was the chief palace of the Ptolomies, and the Soma, the family vault of these princes, in which also the remains of the founder of the city were deposited.

For a long time the Arabs believed the grave near the bath—west of the street leading from the Franks, quarter to the door of Pompey's pillar—to be that of Iskander the great prophet and king. It seems not to be the tomb of Alexander, but the grave of an old sheikh. Neither is the sarcophagus which the French took from the mosque of Athanasius, and which is now in the British museum the coffin of the great conqueror, but that, as the hieroglyphics upon it prove, of Pharaoh Amyrtæus.

Opposite the obelisk was a palace on the island *Antirhodus*, but both palace and island have disappeared. On a hill near the Rosette gate now called *Kom Dimas* stood the theatre. In its immediate neighbourhood was the temple of Poseidon, in front of which the market place extended, lying east of the Obelisk. Where the great square of the Franks' quarter now is, were once the docks. On the west side of the Molo or *Heptastadion* was the haven *Eunostos* now called the old haven. Next this was an artificial one, called *Kibotos*, which no doubt occupied the situation S.E. of the Fort

Cafarelli. Farther on was the canal leading to the lake Mareotis. The boundaries of the city were somewhat west of the canal. Then came the suburbs, the Necropolis, and many gardens.

The Sarapion or Serapeum stood on the East side of the canal, and occupied the place of the old Rhakotis. In splendour and beauty it bore comparison with the capitol, stood on the summit of an artificial hill rising 100 feet higher than the adjacent parts of the city, and consisted of fore-courts, halls, and numerous beautiful and richly ornamented out-buildings. The Panium, also an artificial mount with winding stairs, from the summit of which the whole city might be viewed, is supposed by some to have stood on the height where the Fort Cafarelli now stands, by others on the eminence where Pompey's pillar rises.

The Gymnasium stood hard by the street leading from the Western gate (that of the Necropolis) to the Eastern or Canopic—a street 40 stadia long, 100 feet broad. This and another large thoroughfare divided the former at a right angle, traces of which a few years ago might have been followed with tolerable distinctness.

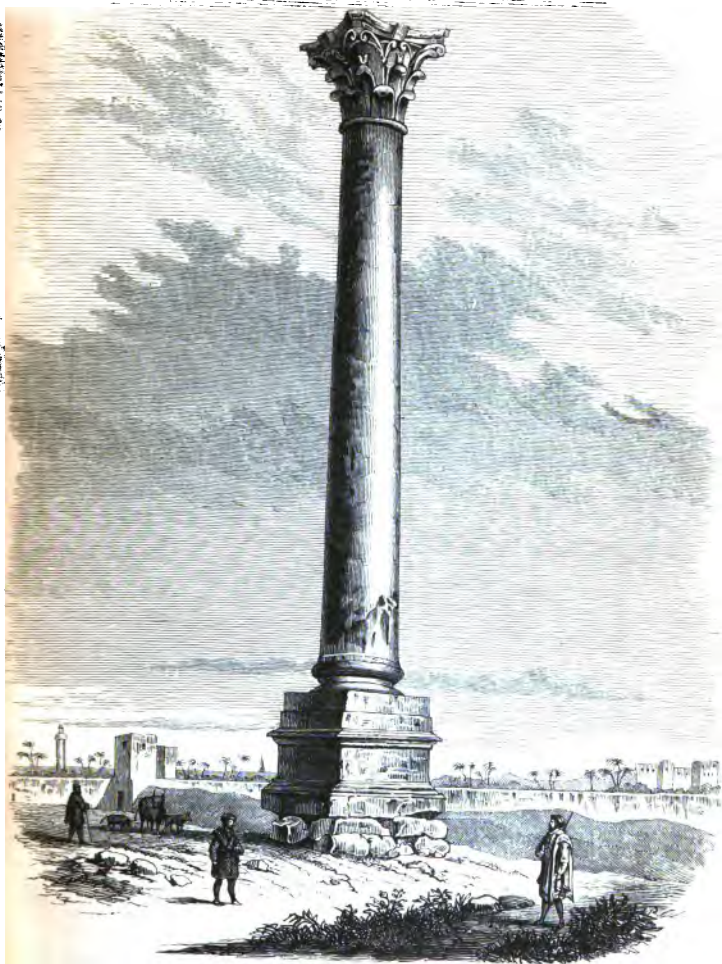
The Rosette gate is the East entrance to the large free space—partly adorned by beautiful country houses and gardens—lying South and S. E. of the present city. In the absence of gardens are great heaps of rubbish, several have attained a considerable height. The Rosette gate is not on the site of the old Canopic which stood more towards the East. Proceeding through the Canopic gate and passing the Hip-

podrome they reached *Nicopoli*, situated 28 stadia from Alexandria. Here Augustus put to flight the followers of Antonius; hence the name of the place, which, by the vanquisher was adorned with numerous splendid buildings, and in later times inhabited by many people of distinction. The site is still to be distinguished from the traces of a Roman encampment, various broken columns, and fragments of ornamental marble work in all directions. The site of the Hippodrome has also been discovered by antiquarians, it was on the plain behind the hills occupied by the French during the battle of Alexandria, 2000 metres from the Rosette gate, and 250 metres from the sea.

The Canopic canal is partly identified with the Mahmoodie-canal. It was at the right of the city, flowed into the sea, and connected with the small town of Canopus. It supplied Alexandria with water, which was partly from the Nile and partly from the winter rains. This was kept in cisterns, which were very capacious, and often covered with roofs supported by columns. Many of these are still in use.

The remains of the ancient city are of interest only for the learned. The following description of the most striking, and distinct remains of Antiquity will suffice for travellers in general. The two obelisks, Pompey's pillar, and the catacombs.

The obelisks, known as Cleopatra's Needles, stood opposite the temple of Cæsar. One of them still retains its perpendicular, the other lies close by, partly covered with earth, the former was presented to the



The column of Pompey in Alexandria.



French, the latter to the English by Mehemed Ali. They were each cut out of one piece of red granite, and ornamented on all sides with hieroglyphics. The upright one is about 70 feet high, the diameter of its base is 7 feet 7 inches, the fallen one is 66 feet in height. They originally stood in Heliopolis and the ovals of the name of the third Thotmes are discernible on them. In the lines at the side are likewise the ovals of Ramses the Great (Sesostris) and beneath in the corner those of a later Pharaoh, probably Osirei's II. third successor of Sesostris.

Pompey's pillar is about 1800 feet south of the wall of the present city, gracefully rising from a hill, which was most likely the highest point of the ancient city, under which now is the burial place of the Mohammedans. This pillar is 98 feet 9 inches high, the height of the shaft 73 feet, circumference 29 feet 8 in., and the diameter of the surface of the capital 16 f. 6 in. It is one of the largest Monolithic pillars in the world. The capital and pedestal seem to be of later date than the shaft of dark red granite 8 feet thick. The sandstone supporter, somewhat clumsy, consists of blocks; on one of them is the name of the second Psammetich. On the top—which has been repeatedly scaled—vestiges have been found which lead to the conclusion that it once bore a statue. The Arabs have a saying, according to which, the pillar with three others formerly supported a cupola. Makrisi says, that it stood in a Stoa of 400 pillars which belonged to the library.

Both statements are as erroneous

as the opinion that the pillar was erected by Pompey or in honour of him. An inscription on the pillar distinctly states, that it was erected by Publius the Prefect of Egypt in honour of the Emperor Diocletian, and Wilkinson, with great probability, advances that it was raised after 296, when Alexandria was besieged and taken by that Emperor.

Nothing shows the greatness of ancient Alexandria more than the catacombs on the Western coast. The entrance to these is near the Necropolis. Their extent is immense, but the chief inducement to visit them is the elegance, and symmetry of the architecture in one of the chambers. In visiting these a guide will be necessary, tapers or torches, and a line, if the traveller penetrate them to any extent. It is a good hour's walk from the hotels on the great square. On the road, various tombs may be seen on the bank, many of which are under water, and are therefore called "Cleopatra's baths".

Nothing further of importance is preserved in the splendid city of Alexander the Great, and the Ptolemies. In the Franks' quarter, while digging for building purposes, traces of vaults, pillars, fragments of statues and walls, coins &c. have been found. In general, however, Alexandria interests the traveller in its new form only.

Alexandria, once the greatest commercial city in the world, fell into decline on the conquest of Egypt by the Arabs, but its importance was not entirely destroyed till the passage round the Cape of Good Hope was discovered. At the com-

monement of the 19th century - its inhabitants numbered no more than 6000, who were at the time in very bad repute. Under Mehemed Ali the state of trade improved considerably. European merchants, especially Italians settled there, the English and French established houses, the Germans flocked thither, European character gained the upper hand, and a flourishing trade ensued. Arabian influence decreased more and more, and by degrees the

city almost assumed the appearance of an Italian seaport. The inhabitants amounting now to nearly 80,000, comprise at least an eighth part Franks, the remainder are Greeks, Arabs, Jews, Berbers, Syrians, Turks, Albanians, Armenians and Copts. The number of ships entering the harbour averages 1900, with a burthen of 160,000 tons annually. The following table of imports and export will show the brisk traffic in 1851.

Import from		Export to	
Austria	28,942,600 Piasters	51,523,300 Piasters	
Great Britain	88,378,100 "	164,193,300 "	
France	25,079,800 "	32,676,500 "	
Tuscany	8,422,000 "	18,463,600 "	
Greece	5,044,700 "	6,089,000 "	
Belgium	3,175,600 "	2,593,400 "	
Turkey	29,194,800 "	27,700,000 "	
Syria	14,880,900 "	10,056,800 "	
Barbary	11,775,200 "	6,852,000 "	
Sundries	1,532,900 "	3,934,300 "	(Sardinia)
Total 216,426,600 Piasters.		324,082,200 Piasters.	

In 1841 the value of the import and export in Alexandria stood at about 450,865,000 Piasters. In 1852 it increased to 605,000,000, 1854 to 616,309,820, and in 1855 reached the sum of 841,509,430 Piasters.

The bazaars of Alexandria are not so richly supplied as those of Cairo. But the traveller who wishes to furnish himself with Syrian tobacco for the journey, or on his return home, Syrian woollen or silk wares by way of recollection of this journey to the East, is advised to purchase at Alexandria. In the Arabian shops many German articles may be seen—Bohemian glass, East Prussian amber, sabre blades from Sohlingen, looking-glasses from

Nürnberg, Turkish goblets and toys. The traffic of Austria with Egypt, as this table shews, holds the third rank amongst rival nations, and no doubt, when the railway between Vienna and Trieste is finished, it will be greatly increased by the enterprising spirit of the latter, and attended by the most favourable results.

To those who have not been in the Orient before, the harbour presents a lively and interesting scene. Besides the Egyptian fleet generally lying there, an average of 200—300 large and smaller craft are anchored. The palace, in which Mehemed Ali during one part of his life resided, may be visited. The mosques are

not worth seeing, and only two of any magnitude, one called the mosque of the 1001 pillars in the West part of the city, not far from the old Necropolis. It has many pillars, but by no means so many as its name indicates, nor is it remarkable further than, that in all probability it occupies the site where once stood the church of St. Mark. The latter was the seat of the patriarchs, and according to the legend, built on the spot where the apostle suffered death. The church was destroyed by Melek El Kamel in 1219, when the crusaders besieged Damiette, and threatened to take Alexandria. The other large mosque is named after Athanasius, and supposed to have once been a church. Of the cloisters, that of the Copts, where the body of Mark is shewn, though according to some it was removed by the Venetians of the middle ages to their city.

The climate of Alexandria, owing to its situation near the swamps, is not healthy. The stranger must particularly guard against fever, which sometimes ends fatally. There is but little to amuse him, a small theatre where sometimes a strolling company of Italians perform. A few clubs—among them a tolerably well organised and well attended German one—with their reading rooms. Admission to these to be obtained through the introduction of a member. The Italians have their casino. The merchants have likewise institutions for reading, into which, an introduction from any gentleman of his consulate will admit the stranger. Those unprovided with letters of recommen-

dation must resort to the coffee-houses—several of them are very elegant. Balls are given during the Carnival. Concerts are very rare. Public places of amusements, gardens where refreshments may be had—none. Of the resident Germans few belong to the better class, the majority are mechanics or small tradesmen.

In walking through the streets at night the government have ordered a lantern to be used, in order to be secure against the attacks of the rabble who are always prowling about, and if this be not attended to, the stranger is liable to be arrested by the *Kawasses*, and to spend a night in the watch house.

For military men, excursions to the different forts in the neighbourhood, and to the field of battle—something more than an hour's walk from the Rosette gate—where the French under Menou fought the English on the 21st of March 1801, and Sir Ralph Abercrombie was killed. Further, if time allow, a visit to the bay of Abukir where Nelson fought his celebrated battle, and destroyed the French fleet August 1st 1798. On this day the French suffered a loss in ships &c. of thirteen million dollars, and 3500 men were killed, while the English had only 900 killed and wounded. At Abukir on the 25th of the following year, Napoleon with 8000 men conquered the Sultan's army of 18000.

Other excursions from Alexandria—to the lake of Mareotis, Rosette, Damiette, the Natron lakes, and to the Oasis of Jupiter Ammon. The last named can be more conveniently

made from Cairo, and we mention the Natron lakes, Rosette, and Damiette, these places being better adapted for a visit on returning from the interior, and with which we close our description of Egypt.

Amongst others worthy of notice in the vicinity of Alexandria is the *Mahmoodie-Canal* with its throngs of boats, barques, and large ships. It commences at the end of the road under Pompey's pillar, is $10\frac{1}{2}$ German miles long, about 90 feet broad and terminates at the Rosette arm of the Nile. It was dug by Mehemed Ali in 1819—20, cost 7,500,000 francs, employed 250,000 men for its completion, of whom 20,000 died of hunger, privation, and sickness. It runs partly over the bed of the old canal of Fush, navigable in the time of the Venetians, and partly over the canal of Ramanyeh supposed by many the old Canopic branch of the Nile. The landscape on its banks is uniform. The earth dug out of it forms dams or walls on both sides, and the only objects which break the monotony of the neighbourhood are the heaps of rubbish of the old cities, and the white towers of the telegraph. But the stir on the canal itself is interesting, and well adapted to carry out the impression formed in Alexandria of the Orient. Whole convoys of ships are met with, the sailors singing one continued monotone song during their work, and so overlaid with squat beturbaned Arabs, sheep, oxen, buffaloes, durrak, bales of goods, bastsacks, poultry of all kinds, melons, manderines, oranges and other fruit, all jumbled together,

that the observer feels prepared, every moment to see the whole moving medley go down together.

Formerly the journey from Alexandria to Cairo was made either by land, on one of these roads connecting the two cities, or on the canal just described, but preference was generally given to the latter. The tour, however, is considerably shortened since the building of the railway to Cairo in 1855. This railway begins on the left bank of the Mahmoodie canal nearest the harbour of Alexandria, continues through a wretched country between the canal and the lake of Mareotis in a South east direction, through the large, well cultivated plain of the Delta scattered with numerous—certainly not handsome—clay built villages, towards the Nile.

It touches next at Kafr Dauar, afterwards intersects the clay built town of Damanhoor, and reaches at Kafr Sejat the left bank of the great Rosette arm of the Nile. Here, on either bank is a wooden scaffolding of different heights, built in the river for the purpose of conveying the train by means of steamers from one bank to the other, a system which by the regularity in the change of high water cannot be considered very practical. On the other side of the arm of Rosette, the railway takes the direction towards *Tanta*, a rather large town, where several fairs are annually held, and where the whole of Lower Egypt is represented. It then takes a turn towards the S. E. over Mahallet Roh, Mahal el Kebir, Samanhood, and Birket es Sab in the direction of *Benha*,

where a beautiful bridge leads over a second arm of the Nile, that of Damiette. Benha is adorned with a palace of the late Viceroy Abbas Pascha. From this point it runs due South, and extends—leaving the fortified encampment of Saidieh at the left and gliding along near Kaliob—to Cairo before the East gate towards Suez.

The direction of the railway is for the most part straight, and the few curves very extensive, it has also advantages in altimetric respects, the whole extent of rail being almost horizontal. Throughout the whole line therefore, no very costly structure, nor material excavation was necessary. This railway is intended and arranged for two lines, but at present only one is laid. The rails of this first railway of the East are fastened with wedges, on cast iron chairs, which look like dishes, the chairs again being bound to each other by rolled iron bars in order to keep them parallel. These chairs lie simply on the embankment consisting of slime washed up by the Nile, and in some places of sand. In Egypt, where no rain falls sometimes for a whole year, and where scarcely any green sward exists, the normal condition of the borders of the railway seldom lasts long. Even the scarps become dried up by the sun, and occasionally so stirred up by the wind, that a layer of stones is resorted to, to prevent the embankment under the chairs on which the rail rests from being blown down, whereby the superstructure would be endangered. Altogether the condition of the banks is very unsafe, and before its

completion it will be necessary either to dress it throughout with stones, or to cover it with a thick layer of gravel.

There are no attendants or watchmen on the Egyptian railroad, still, accidents rarely occur. The conductors, who are not in uniform, are throughout Europeans—either Englishmen, Italians or Germans. The traffic, especially in the intermediate stations, is still very imperfect, and the trains do not run frequently. It is worthy of mention, that in Egypt, that uncultivated land, and where so many wandering races appear, although the business of the railway is carried on without surveillance, no derangement or irregularity ever takes place. The stations are not masterpieces, but do well enough considering the nature of the country. At one of these, in Kafr Sejat, there is a restauration where the travelling English seem especially to be reckoned upon. A very frugal breakfast costs 5 shillings, a glass of Marsala 1 do. = 6 piasters, which in Alexandria costs 1 piaster. The railway is accompanied by an electric wire which is to be continued to Suez.

The train runs from Alexandria to Cairo in about 6 hours, starting at 9 A. M. But the departure of the train may be delayed several hours, if obliged to wait for passengers by the Indian mail. It has also happened that through the caprice of the Viceroy, in forwarding military stores &c. the passenger train has not run for a whole day. The 1st and 2nd class carriages are good, and equal to those of the European. The 3^d class are like our luggage

and cattle carriages, and are almost exclusively used by the natives. The fare from Alexandria to Cairo 1st class 157 piasters, 2nd 103 do., 3^d 40 do. Egyptian money. Each passenger in the 1st class has 80 lbs, 2nd do. 50 lbs, 3 do. 25 lbs free luggage. For over weight per 100 lbs 40 piasters, a horse 300, 2 do. 500, a dog 20. Children under 10 years half price in each class, children in arms free.

Money should not be carried in trunks without giving notice—other rules and regulations are to be seen, in English and French, on the walls of the hotels.

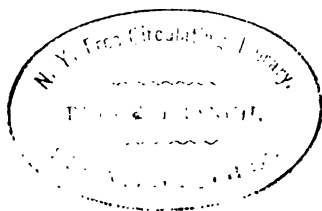
For the other route, to Cairo, it will suffice to give briefly the stations.

1) From Alexandria to Cairo, by

land through the Delta, over E'Sid Karioon, Karrawi, Damanhoor; Sawiet el Bachr, Menoof, Shoobra Shabieh and Shoobra el Mackash to the N.W. gate of Cairo—22½ German miles.

2) From Alexandria to Cairo, on the west bank of the Nile over Algam, Teraneh, Beni Salameh, El Kuttah, Embabeh, Boolak—21½ German miles.

3) From Alexandria to Cairo on the Mahmoodie canal and the Nile over Karioon, Karrawi, Atfeh, Sa el Hadshar (Sais), Teraneh, Shoobra and Boolak—about 37 German miles, which with a very favourable wind may be accomplished by a sailing vessel in 3½ days, otherwise in 4—5 days, but by steamer in 24 hours.





A street-view in Alexandria.

CHAPTER II.

CAIRO.

Cairo. Boolak.—The Esbekieh place.—Inns.—Quickest way of seeing Cairo and its environs.—History of Cairo.—Character of the city.—Mosques.—Citadel.—Tombs of the Memlook kings.—Bazars.—Divisions of the city.—City gates.—Public feasts.—Pilgrimage to Mecca.—Opening of the Canal in Old Cairo.—Birthday of the prophet.—Nilometer and Island of Roda.—Kasr El Ainee and Convent of dervishes.—Heliopolis and the petrified wood.—Palace and garden of Mehemed Ali in Shoobra.—Nile barrier.

Those who go by water to Cairo, land at Boolak, the harbour of the Egyptian metropolis, where opportunity is offered for further observation on the means for transport used for trading in Egypt. The town contains about 4000 inhabitants, and is environed by cheerful gardens, otherwise there is nothing remarkable but the large printing office, which is perhaps the largest in the Levant, and from which since 1822, when it was established, 300 works, mostly scientific, have appeared. In Boolak the traveller's trunk, or portmanteau is placed on the back of an ass, or if heavy, on a camel, and riding a second ass, he repairs to Cairo, which he reaches in half an hour passing through a long avenue of trees. For a camel 7—8, an ass 2 piasters.

He next arrives at the *Esbekieh place*, a fine square, planted with trees and shrubs, intersected by paths and bordered on all sides by rows of

high trees and a canal as a protection against the floods. The fashionable world of Cairo promenade here, and of an afternoon the sweet tranquillity of doing nothing is enjoyed in the summer house sort of *Cafés*, in smoking Shishi or Nargileh, and imbibing the aromatic coffee, and of an evening with the vertical moon above them, in winter they listen to the song of the nightingales, which flock together on the tops of the trees.

We next come to the hotels frequented by Europeans, *viz.*, Shepherds hotel at the right of the *place*, very large and convenient,—price per diem 11 shilling; Hotel d'Orient more to the left of the inner town—elegant and convenient—the manager a German—price for a traveller remaining a day 11 s., for a longer stay 11 frcs.; Indian Family Hotel at the right of the former, arranged especially for families, quiet and comfortable, attentive ser-

vants, and the language only English, arrangements and table very good—10 s. a head—; Hotel des Pyramides (formerly Hill's) at the entrance of the great street of Muskih, the landlord L. Bitters a German, very civil, arrangement somewhat humbler than the former, table good, (8 francs per diem); Hotel du Nile in a narrow lane, frequented by French, dirty (9 francs per diem); Hotel Olivier, likewise in a narrow lane—only for those easily satisfied—language French (5 francs per diem exclusive of candles and coffee). Travellers who on account of health remain longer, we recommend the Pension Bellevue, next Old Cairo, where lodging and very good board costs 5 s. a day.

Coffee houses—besides those in the *Ezbekieh*, the *Café d'Europe* near the entrance to the Muskih, can be recommended. Travellers wishing to make purchases for the desert or Nile tour without the services of a dragoman, may apply to Mr. A. Kaufmann—his address to be had at all the hotels. In Cairo, if the stranger come in collision with the natives, or with others, and desire satisfaction, he must apply to one of the Consulates—the German to the Prussian or to the Austrian. We here call the attention of those unprovided with maps and works on travels, to the library of Mr. W. Hammerschmidt (Muskih, a few hundred paces beyond the *Café d'Europe*), where they will find English, French, German, and Italian books, Photographs of the most important temples of Egypt, and all articles of stationery.

Tourists to whom time is precious,

may see Cairo in five days limiting themselves to the following:

1st day:—To the citadel, for a view of the city and its environs—well of Jussuf—palace of the Pasha, and the new alabaster mosque; on returning, to the mosques of Sultan Hassan, and Tooloon, the oldest in Cairo, to the Bab Suejleh and the bazaar of Gorieh.

2nd day: To the other celebrated mosques, through the principal streets of the city—to the Chanchalieh bazaar, and to the Caliphs' tombs; Afternoon—to the palace and garden of Shooobra.

3^d day: To the wastes of the Mōkattam mountains, and thence to the so called petrified forests.

4th day: To Heliopolis, leaving the city by the Bab El Fotuh, visiting the El Gorih monument, glancing at the obelisk, the source of the sun, and the tree of Maria, to the tombs of the Memlook sultans, and returning by the Bab El Nasr to the city.

5th day: To Old Cairo and Roda, first going to the tombs of the Memlooks and those of the vice royal family, then the Amru mosque in Old Cairo, and being conveyed over to the island of Roda, the garden of Ibrahim Pascha, returning by the dervish cloister, and the hospital of Kasr El Aini to Cairo.

For these excursions mules must be hired, which with their drivers are to be found in numbers before every hotel, and are the substitutes for the droskies of our larger cities. The average price of hire is 1½ piast. per hour, or 10—12 per day. If the traveller make any stay, he will do better to hire the donkey for the whole time, when—excepting

the optional *bakshish* to the driver—the price is 7 piast. per diem. These donkeys are strong, sure footed, can endure great fatigue, and are much better qualified than horses for the narrow streets of the city.

The Arabic name for Cairo is *Masr*, also *Masr El Kahira*. The city was founded by Goher the commander in chief of the Caliph El Moëz,—the first ruler of the Fatimide dynasty, who governed Egypt—in the year of Hegira 362, or according to our reckoning A. D. 973. Shortly afterwards, the Caliph himself had a residence here, and Fostat (now called Old Cairo) was obliged to relinquish its character as chief city to her rival. The word *El Kahira* means the victorious, a term which till later times the city well deserved, particularly in the latter years of the Fatimide, when Cairo was seized by the crusaders, and partly burnt, and under Selah Eddin, (Saladin) the great founder of the Eju-bide dynasty, who built a stone wall round the city, and erected the citadel.

Next to Constantinople Cairo is the largest city of the Levant, and at the same time one of the most beautiful. At the beginning of the present century the population amounted to above 300,000 souls. Now it is calculated there live here 230,000 Mohammedans, 12,000 Copts, 4000 Jews, 9000 Franks, 2000 Greeks, and 2000 Armenians. The decrease in the number of inhabitants is attributed to the plague, which in 1835 raged so virulently that nearly 80,000 persons were snatched away. The great people, the higher officers of the government, and the royal

family are all of Turkish origin; amongst the Europeans resident here the Italians predominate. The Germans here are with few exceptions artisans, and the greater number are under the Austrian Consulate.

The situation of the city below the Mokattam mountains is very charming. Surrounded by groups of palms, avenues of acacias and sycamores, green fields and gardens, together with the grey-yellow houses, white palaces and tall minarets, it presents quite a picture of the Orient. The interior of the city, is very irregular, with the exception of the Franks' quarter, which reminds us more of the modern Spanish and Italian style. The streets are mostly narrow, and full of corners, the windows of the houses show no degree of symmetry. Many of the mosques and even houses are half ruins. Scarcely a free spot is to be found, in fact, most of the streets are covered above with cloths or mats to keep out the sun, so that they are nearly dark. The ground floors of the houses are of stone, often painted with horizontal stripes, generally two or three stories high. The houses have all cupboard looking corners, and flat roofs. Glass windows are only to be found in the European quarter, and in the palaces of the viceroy, the Beys, and the Pashas. The windows of all other houses are filled up with trellis work, and generally of so pleasing a pattern, that the glass is not missed. Beautifully chiseled arched door ways are frequent, stately mosques in the most beautiful style of Saracen architecture, and now and then gaudily painted well-houses in Turkish taste may be seen. In the greatest

thoroughfares, the ground floors are lined with open shops in the shape of little niches, which can be closed by a trap-door.

No city of the East, perhaps Damascus excepted, retains the character and physiognomy of the peculiar old Eastern material, so truly as Cairo, the metropolis of Egypt. Indeed the peculiarity is not confined to the mosques and bazaars, nor to the outside of the houses, the inside often displays them in the wonderfully beautiful old Arabic style, and no one can enter the courts, and the chambers of the private houses of the rich citizens, without being forcibly reminded of the impressions made by "Arabian nights".

The interior of a house in Cairo is like the city itself, without any plan or regular arrangement in its divisions, but it has just as many beauties. There is no system, but all fancy and poetry, which are exemplified every where in their neat little towers, trellis work, pillars, balconies, niches and cupboards, carved ceilings, inlaid floorings, charming cornices, basins, fountains, &c. They frequently go hand in hand with nature by improving palm and other trees, creeping plants and flowers. The chief view from the rooms is not generally towards the street, but on the court which is entered by a door with a wooden bolt, whence a winding path leads to the court. This court leads also to the rooms where visitors are received, the kitchen, servants' rooms &c., they are often unsymmetrical, being of different heights, and usually detached. The houses of the rich contain sometimes se-

veral courts with flower gardens, groups of trees, fountains, and baths.

From the court you ascend a stair-case into the *Mandarah* or reception room, paved with marble slabs, red brick, or mosaic work. It consists of two compartments, one higher and the other lower. The first furnished with cushions or divans all round the walls, on which the visiter sits, and is regaled with coffee and tobacco. The second, *Darkah*, is mostly ornamented by a little fountain with a beautifully sculptured border. The furniture of the rooms—where the European fashion has not intruded itself—is very simple, and consists of scarcely anything but carpets and cushions. But the fanciful inlaid flooring, the delicate arabesque on the cabinets, and the painted, sometimes gilt rafters of the ceiling give to the whole an appearance of cheerfulness and comfort. The second story is occupied by the Harem. The principal saloon, here is so arranged that at both sides of the *Darkah* a sort of raised seat stands in the middle which divides it; the walls are more adorned with artificial doors, and shelves, and the windows with coloured glass. Particular sleeping apartments are used only in winter, when the whole family retire to the highest story, it being the warmest. There are no fire places. When very cold they use basins with charcoal.

To many, perhaps the life, and bustle in the streets of the city will be more interesting than the city itself; reminding them of the "Arabian tales". To observe

this in quiet, no place is better adapted than the large projecting window in the dining room of the Hotel des Pyramides. Here may be seen in the space of an hour, all the costumes and physiognomies of Cairo, as in a great masquerade. White, red, green turbans,—the last showing the descendents of Mohammed—sky blue, brown, yellow, red, white and black, brown and white striped *Caplans*, splendid embroidered jackets, richly coloured girdles and waistcoats, red and brimstone coloured shoes, ragged *Fellahs* in blue cotton blouse, Copts with black turbans, and writing materials in their girdles, soldiers in white jackets and white trunk hose, Arnauts in the *Fustanella*, a magazine of pistols and daggers in their girdles, Beduins from the desert with long black hair, smartly dressed slaves of the harem with their negro faces, Greeks, Turks returning from their pilgrimage to Mecca, equestrians, donkey riders, riders on the high backs of camels, herds of fine goats, long rows of camels of burden, gilt chariots, coaches driven by coachmen in Oriental dresses, protestant missionaries with white neck-kerchiefs, Catholic monks, Greek popes, Englishmen equipped, sometimes strangely enough, for the tour of the deserts—shove on one against the other. Footmen run before the coaches crying out *guarda! guarda!* Now come the tones of Riglak! Jeminak! Shelmalak! of the riders and donkey drivers, the cry of the sherbet sellers, the bread carriers and other tradesfolks, the ringing noise by which the money changers at the corner of the streets make known

their existence, the braying of asses, neighing of horses, the low roaring of buffaloes and camels, the everlasting quarrelling of the common Arabs and the sonorous call to prayer of the Mueddin from the minarets. Wandering dervishes with singular pointed caps, long hair, stubble beards and tattered dress, Pashas and Beys on noble horses, coal black Abyssinians in snow white garments, the four horse omnibus, and the two wheeled *Fourgons* of the Indian Mail, Fellahs with water skins, pipe cleaners, tattooed Fellah women, ladies of rank disguised to deformity in light red, light green or yellow silk dresses, over which a black silk or a white scarf and white veil are worn, allowing only the eyes to be seen, waddling slowly about in the throng, or riding on asses, with attendants on either side, together with serpent charmers, fighters, flower women, water carriers, the blind being led, poverty and misery in the most sickening forms, and to this a cloudless sky and balsamic air,—all these move before us at the entrance of the great commercial vein of the Muskih.

Sometimes a funeral procession with its figured pall, the flags of the Mosque, and the howling women, waving cloths, gets mixed with this hurly burly. Dancing women too perform Arabian dances to the music of the cymble and tamburine, accompanying this with screaming songs. Very often a bridal procession may be seen parading the streets which is usually accompanied by another—the festival of circumcision of a little child of poor parents. The loud shouts of joy from the

women, the sounds of the oboes, and the beating of drums produce a wild concert which may be heard at some distance, and announces the approach of a bridal procession of the lower class. This procession is preceded by the musicians, then comes the barber with his ornamented case, then the child to be circumcised on a richly caparisoned horse, after which a long line of the relatives and friends of the bride, and at last the bride herself in a red veil, or under a canopy of that colour. Sometimes men with scented stuff lead the procession and not unfrequently a singularly dressed jester precedes it.

Cairo is said to contain more than 300 mosques, but many of them are ruins. Those most worth seeing are the Tooloon-, Ezher-, El Hakem-, the Sultan Hassan- and the Seddi Sejnab. Cards of admission to these mosques may generally be obtained on application at the consulate which receives these from the government, and sends with its *Kawass*, who for his trouble is rewarded by the visiter with money. But in 1857 it seemed unnecessary to make any claim on the consulate for this purpose, as we found admission without a card or a *Kawass*, and only had to take off our boots, or put over them bast shoes which at the entrance of most of the mosques were to be had for a „*Bakshish*” of 1 Piast.

The oldest mosque in Cairo is that of Achmed Ibn Tooloon. It is built after the plan of the Kaaba. The middle forms a large open court surrounded by rows of pillars bearing pointed arches. Three sides

have two, the fourth, towards the East, has five rows of pillars. Round the mosque there is an outer wall, which is now partly concealed by houses, and from which once four minarets raised their heads, but only one remains. This has an odd appearance, the winding staircase being outside. From its summit a fine view may be had of the city. It was built 90 years before the foundation of Cairo A. D. 879 as the Kufish inscriptions on the walls show. If not handsome it is interesting in the history of architecture, showing that the pointed arch style was the invention of a Saracen architect, and was known by the Arabs 200 years before its introduction into Europe. The wooden pulpit, and the cupola over the basin in the centre of the square court, are by Malek Mansoor Hesam Eddin Lagin, and in Arabic letters bear the date of 696 of the Hegira. The rise on which the mosque stands was formerly called El Kuttiah, but now Kalat El Kebsh „the castle of the ram”, as the saying is, that Abraham had sacrificed here that ram which appeared to him, when he was about to offer up his son Isaac. According to another saying, Noah's ark rested on its site, and as a memento of the prayer of the patriarch after his deliverance from the flood, it is also called Dshebel Oskur.

The mosque of Ezher founded by Goher, and perhaps at a later period much enlarged, beautified and transformed, is very large, and ornamented with numerous columns, which give it an exceedingly pleasant appearance. It is the theological school of Cairo, where especially

the Koran is explained and studied, but, like once in the temple of Jerusalem, many buyers and sellers, and more idlers are found who sleep and dream in the shadow of its arches. Not far from here is the Hassanin-mosque where the remains of the sons of Ali, Hassan and Hussein are preserved.

Another very old mosque is that of the Sultan El Hakem, the well known founder of the Druses, who was the third Caliph of the Fatimide dynasty, and governed from 996 till 1021. The pointed arches here are another proof of the early application of this style of architecture. The minaret of this mosque was strongly fortified by the French, when they conquered Egypt, and the building is now a ruin.

The finest mosque in all Cairo is that of the Sultan Hassan immediately before the citadel on the Rumejlieh, near the place formerly used for the execution of criminals. The visiter alights at a majestically high stone wall, containing a number of shallow niches, and in each eight or nine windows one above the other. A flight of steps leads to an equally high portal niche, over which stalactites form a beautiful arch. The inside is a square court, open above, and skirted by pinnacles on which the minaret looks down. This court extends on all four sides to gigantic niches or naves in the shape of pointed arches. One is larger than the rest and measures about 70 feet in the span. In the middle of the hindmost wall is a small niche which, as in all mosques, shows worshippers the direction of Mecca, and next to that is the pulpit of the Katib who preaches on Fridays.

On both sides are doors leading to the room, which is vaulted by a cupola, and wherein rest the bones of the founder of the mosque who died in the year of Hegira 762. On his grave lies a fine copy of the Koran. The walls are covered on all sides with verses from the Koran in large letters. The cupola is of wood and shews like the whole mosque—built from the stones of a pyramid—evident symptoms of decay. In the court is a fountain with a cupola supported by wooden pillars, and in the open niches which intersect the walls like pointed arched naves, numerous lamps are suspended. It is told of the architect of the mosque, that after its completion his hand was chopped off by command of the Sultan Hassan, that he might not build another of equal beauty—a fable, as architects can build without hands.

The Seddi Sejnab mosque is celebrated for its many splendid pillars which appear to have been transplanted from ancient buildings, and for the elegant railing which divides the chief space. It is dedicated to the grand-daughter of the prophet, in honour of whom great festivals are held annually.

The Citadel ought if possible to be visited of a morning, the light being most favourable, and from no other point, nor at any other time is Cairo seen to such advantage. The view is most imposing, the yellow-grey immense city with its innumerable minarets, now reddened by the morning sun, its palaces, cupolas, gardens, groves, surrounded to the N., S.W. and W. by green

plains through which the Nile winds, while in the distance the pyramids raise their heads above the descent of the deserts, and at the right, the stream with two broad arms turns to the sea. Within the walls of the citadel, founded less for the protection of the city than for its despotic rule, and may be reached from the Esbekieh place in half an hour, are the ruins of the palace of Saladin, and the so called Joseph's well, which plays no part in the history of the chaste and clever son of Jacob, but is properly speaking Jussuf's fountain, and by this name we are reminded of the forename of Saladin who had it cleaned. The well itself dates from the old Egyptian time, for centuries it was filled with sand and had almost entirely disappeared. It consists of an upper and a lower shaft 260 feet deep in the rock. A winding gallery receiving light from the shaft reaches to the bottom of the first division, where in a space hewn out of the rock the great wheel worked by a horse draws up a great many buckets of water from the well below. The water is poured into a large vessel, whence it is forwarded by a yoke of buckets to meet the light of day. The stranger accompanied by an Arab carrying a taper or torch descends to the first shaft, and drinks of the fresh and cool flood. This well, and the spot where on the memorable 1st of March 1811 the Memlook Emin Bey boldly leapt his horse over the wall, escaping the lot of his 439 companions, who by order of Mehemed Ali were attacked in this very court of the

citadel, and all shot by the Arnauts, are generally the first things to which the guide calls the traveller's attention. The palace of the viceroy, and the buildings occupied by the different ministers are of little interest. But Mehemed Ali's new mosque which was nearly finished in 1857 lays claim to architectural beauty. An open court with piazzas on the south, west, and north sides, a well house in the middle, towards the west a tower with a clock, leads to the mosque; without, are four tall halm like white minarets which tower above it, while over the middle a cupola rises like an arch, beside which several less ones swell up. The inner walls are faced with Egyptian alabaster of the colour of *ecume de mer* slightly smoked from, and the cupolas glitter with artistical arabesques in green, red, blue, and gold. A magic light penetrates the coloured glass windows. In one corner there is a marble monument to Mehemed Ali, but without superscription. The whole makes a pleasing impression, but bears no comparison with the old mosques in the time of the caliphs.

On returning from the citadel the *tombs of the sultans* N. E. of Cairo may be reached in half an hour. The tombs of the caliphs occupied the site where now the Bazaar Chanchalil stands, but with the exception of that of the Caliph E' Saleh Ejub all have disappeared. Those outside the city are sometimes also called the tombs of the caliphs, but this is wrong, for they are of much later date; the Memlook kings who governed

Egypt from 1382 till 1517 rest in them. They are arched over with cupolas, and united with little mosques; their beautiful portals, and other rich works of art make them worth seeing. The largest and most beautiful is the Sultan El Ashraf's who died A. D. 1496, and has almost as much artistical merit as that of the Sultan El Barkuk who fought victoriously with the Tartars of Tamerlain. Other Memlook tombs lie south of the city, where there are the hereditary sepulchres of Mehemed Ali and his family. All are kept plainly. Proceeding through a long corridor, two chambers are entered, each of which is arched with a cupola. In the inner chamber is the Pasha's tomb, in the outer one that for the interment of his children and relations. The sarcophagi are hung with magnificent Persian carpets, the floor is covered over.

The most interesting bazaars of Cairo are the Gorieh and the Chan Chalil, called by the common people Chanchalieh. The first takes its name from the Sultan Gori whose tomb is within it, and here are sold principally haberdashery, woolen, and silk stuffs, woolen gear, and *Tar-bush*. The Chan Chalil occupies the site of the old Caliph-tombs in the middle of the city, and is easily to be found without a guide, the stranger going up the great street of the Muskih to the inner end, then the Chibouk-maker street to the left, turning down the first street to the right, and—there it is. It is furnished with most costly wares of all kinds. The chief market days are Mondays and Thursdays. The principal shops are kept by Turks,

but the proprietors of most of the larger magazines of Turkish dresses are Greeks. In the easily recognized department called "inside the chains" there are only merchants from Constantinople. One of the courts is occupied alone by coppersmiths, and here the stranger may instruct himself in the forms of Arabian utensils. This bazaar was built in 1292 by one of the officers of the reigning Sultan whose name it bears.

The Hamsowi is another large bazaar of crape, silk, and cloth. The merchants are all Christians (closed on Sundays) and the wares mostly of European manufacture. In the Tarbieh (between the Gorieh and the Hamsowi) scent essences, and gold wire are sold—in the Fahamin Arabian wrappers, Burnoos, and Tunisian caps—in the Sukarieh, sugar, almonds and dried fruits. In the Sug e'Sallah near the mosque of the Sultan Hassan is the market for weapons, and every day, Mondays and Thursdays excepted, at 9 a. m. auctions are held, at which sometimes cheap purchases may be made. Syrian goods are sold in the Gemalieh, shoes in the Kassobet Radwan outside the Bab Suejli gate.

A visit to the bazaars is very amusing. They take up a considerable space, and the buildings often exhibit individual architectural beauties. The thoroughfares between the shops are narrow, and being covered over, are dusky and cool. As a general rule, each street is devoted to a certain branch of trade. There is a street for tailors, a street for shoemakers, a street for goldsmiths, for bakers, for saddlers, &c. &c. Bu-

business is done very socially and leisurely, the merchant inviting the customer into his booth, where he is placed on the carpet, and the two smoke, and drink coffee together. The European who appears with his dragoman in the bazaar, must expect to be asked three times the price of the value of the article he wishes to purchase. But this is only the case with the Arabian, and Greek merchants. The Turks are altogether more honest, and seldom ask exorbitant prices. It is a universal practice as well as custom, for the broker or valet de place, after a purchase is concluded, to expect a present. The same with the donkey drivers. The cheapest plan is to buy of the *dellals* who hawk goods entrusted to them through the streets, most vociferously proclaiming their excellence.

Booths where sherbet is sold, and coffeehouses are to be found everywhere in the bazaars, but they are neither comfortable nor clean, and anything but elegant. The caravansaries or khans in the middle of most bazaars, are stores of goods from Persia and Arabia, Syria, India, and the Soodan.

They at the same time serve as quarters for Arabian, and Turkish travellers, especially for the pilgrims to Mecca; these give the tourist many opportunities of observing Eastern customs, and if he be acquainted with the Arabic language, he can amuse himself very well.

Cairo is divided into a number of quarters or districts, which are either named after a public building which they contain, or after a certain class of persons who live in

them. For instance, there is a Hart e'Sakkain—the water-carriers district,—a Hart e'Nassara—Christian or Copts' district,—a Hart el Jahud—Jews' district, and a Hart el Frang (Franks' district). The Christian district takes up one side of the Esbekieh-Place and contains many houses, the interiors of which are arranged very conveniently. The inhabitants are not liked, and are looked upon, even by the Franks, as false and deceitful. Their Christianity is very unrefined, and proselytism to Islam frequently occurs. The Frank district, commonly called Muskih, has several straight streets and many respectable buildings. It dates its pedigree from the time of Saladin, under whom the first Europeans received permission to come over. In the principle street are rows of shops, mostly with Italian firms, but many Greeks, and French, and likewise several Germans have warehouses here. The red palace, between the Hotel d'Orient and the French General Consulate, was occupied for some time by Napoleon, who is said to have planted the palm which grows near it.

The Fellah villages in the immediate neighbourhood of Cairo are excessively ugly, most of them nothing but walls of clay, without windows, stuck together with cow or camel dung, having no proper roof, but simply covered over with darrah straw. Our stables are palaces in comparison.

Of the many gates of Cairo, almost every district—as in most Oriental cities—having its own, the Bab e'Naar (gate of victory), Bab el Fo-

tuh, and Bab Zuejlili are the finest and most worth seeing. The public baths—including vapour baths—are middling, and generally not extraordinary for cleanliness.

Of the public festivals which so particularly show the Oriental character of Cairo, the annual caravan to Mecca, the opening of the canal in Old Cairo, and the celebration of the birthday of the prophet are the most remarkable.

The departure of the pilgrims to Mecca takes place on the 25th of the month Showal. It is a large, very picturesque, and grotesque procession in which the *Mahmal* and *Kisweh* play the principal characters. The first is a splendid velvet canopy, carried by a richly caparisoned camel, formerly used as a travelling tent by the wives of the Caliphs who took part in the pilgrimage. The *Kisweh e'Nebbi* is a carpet to cover the *Kaabah*, the great temple in Mecca. It is of strong silk ornamented with gold embroidery, displaying sentences from the Koran and annually renewed by the Pasha. The old one is sent back, cut into pieces and divided as relics amongst the faithful. The pilgrim caravans in which the Mohammedans meet from the most remote districts of Africa and who on this account are held as patterns of all races of the Orient, are accompanied by soldiers. The pilgrims, after their departure by the Bab e'Nasr, halt for two days on the borders of the desert, not far from Dimerdash, then proceed to the Birket El Hadsh, where they remain a day, and thence to the town of El Hamra, where they pass a fourth day. After this, they continue their

journey as far as Agerood, and having seen the new moon of Zulkadi, leave the Egyptian border, repair to the north side of the peninsula of Sinai, thence to El Akaba at the inner end of the Eastern gulf, go on through Arabia till they reach the holy city of Islam. After having gone through the prescribed ceremonies, walked seven times round the Kaaba, kissed the mysterious black stone, drunk water from the spring Zemzen, and visited the hill of Zafa, move to the holy mountain of Arafat. There are always 70,000 pilgrims, for when—which now is always the case—the number of believers is less than it ought to be, Allah sends down as many of his angels as are enough to make up the right number.

The caravan journey to Mecca and back requires exactly 100 days. Their return is also a great festival and day of rejoicing. This falls at the end of the month Saffer, usually on the 25th, and a few days later the *Mahmal* returns. Ziegler, who was present at the departure in 1852, describes it as follows.

"The Egyptian infantry formed a lane, cavalry and artillery increased the warlike pageantry. The music performed by boys was abominable. First came a line of soldiers, longer than the eye could reach, then a richly ornamented camel with the *Mahmal*, a magnificent green square spiral tent rich with inscriptions, gold embroidery, and fringes, a representation of the temple at Mecca on the outside, and two covers concealing copies of the Koran. The holy men—viz., those who have been thirty times to Mecca

and made a business of the annual pilgrimage, enthroned on camels, and half naked, came next. Their outward appearance was not at all imposing: they looked more like beings insensible to all impression of the outward world, or—insane. These were followed by a great number of pilgrims armed with guns, displaying the greatest variety of picturesque costume. They looked like irregular troops, and formed decidedly the most interesting part of the caravan which drew up to the citadel, and were solemnly greeted by the viceroy Abbas Pasha, and the great people of the kingdom."

The opening of the canal in Old Cairo is justly regarded as a ceremony of great moment. The time for cutting through the dam which is at the mouth of the canal, naturally depends on the rising of the river, but it generally takes place between the 8th and 12th of August. The ceremony is always performed in the morning, and usually by the Governor of Cairo. The whole of the preceding night the banks of the canal are crowded with people, and numberless boats throng the river. They let off fireworks, make merry in the booths and tents, and listen to the Arabian music which everywhere resounds. About 8 o'clock the Governor appears, accompanied by his train and troops, on a sign from him the dam is opened, and the water flows into the canal, whereupon the functionary of the viceroy, in accordance with the old custom, throws five-para pieces into the canal, which the boys begin to scuffle for in the mud and water.

As soon as sufficient water has flowed into the canal, *dahabies* and other craft filled with people run into it, the authorities retire, and the crowd gradually disappears.

In the middle of the dam is a kind of pillar of earth, called *Aruset e'Nil*—bride of the Nile—which tradition declares was put up by Amru the conqueror of Egypt, as a sort of equivalent for the Christians of that period, who annually at this season sacrificed a virgin to the river god—a fable which in this form is not true, but for which there may be some foundation, as even in Germany, amongst the superstitious, the legend is, that many rivers every year, at Easter or Midsummer require a human sacrifice.

The *festival of the birthday of the prophet Mohammed*, *Molid e'Nebbi*, is especially interesting to the European observer. It was instituted by the Sultan Amurath III. in the year 996 of Hegira (A. D. 1588) and is held in the *Esbekieh* in Cairo in the third month Moham. Chron., the month *Rebieh el Auwel*; it lasts a whole week, commencing on the 3^d, and ending on the 11th, or 12th of this month. The last is the principal day, the night before is called *Lejl Mobarakeh*—the blessed or holy night. We again quote from Ziegler, who witnessed the celebration on the 23^d of December 1852:

"About noon I went with many of my countrymen, accompanied by a consulate Kawass, to the south side of the place of the ceremony, where, as a preparatory celebration, for eight days and nights the dervishes had been singing and dancing, and

the rope dancers, showmen, and conjurers exhibiting their art gratuitously. A number of tents had been put up, scaffolding built, booths and coffeehouses erected, and flags were flying. At night the place was illuminated by innumerable lamps and candles, which imparted to the whole a magic appearance.

We were conducted to the house of the head sheikh of all the Egyptian dervishes, and obtained convenient seats in a large court covered above with cloth. The Turks treated us with the greatest respect, handed us coffee, and kicked out the Arabian rabble, who pressed upon us spoiling our view, without any ceremony. A round of performances was then presented.

First came twelve dervishes of the lower ranks dressed in white, who forming a circle sang the *Zikr* with the well known *La illaha ill Allah* (there is no God but Allah), and performed the most disgusting tricks and gestures. We thought them all mad, and the tones they bellowed out sounded like the hoarse hollow howling of a dog. At last they jumped about like so many maniacs, committing all kinds of barbarous absurdities. Amongst other things, they took the trouble to show us their inviolable sanctity, by eating glass, stones, and pieces of metal, charming snakes and scorpions, and playing with fire without burning themselves. This performance was followed by two combatants with shields and sabres, caricatures after the fashion of Don Quixote; after performing a sort of combat they humbly went round for money, and

seemed very well satisfied with the smallest donation. These were succeeded by a Merry Andrew whose dapple dress, made up of little rags of coloured cloth, was the most amusing and best part of him. The fellow had a large horn too, which he blew from time to time. There now appeared two old and nearly naked men as wrestlers, or gladiators, whose figures, according to our ideas were altogether indecent, and their performances very bad. The jugglers who followed these, however, showed great dexterity, howling and roaring, running pins into their eyes, and swords into their breasts—the deception was surprising. One threw himself on his back, and the other appeared to rip up his stomach with a sharp sabre. The first uttered such heart-rending screams, ending with the rattles which precede death—indeed the deception approached so near reality, that we were obliged involuntarily to withdraw our eyes from the horrible scene. Next came the Saadi or snake eaters, who are said to possess the art of driving away snakes from houses, of eating scorpions, and devouring snakes. The greater part of them are cheats, and though many of them may possess a certain dexterity, still, it is absurd to affirm that they have any real power of exorcism which is alluded to in the old testament.

Three men brought a large, poisonous, live snake about six feet long, which they held by the tail and exhibited to the public. It had been deprived of its poisonous fangs, and in consequence of its dependent position, though using its utmost

exertions, could not turn itself round to the hands which grasped it. After playing all kinds of antics and grimaces, one of them bit off its head and ate it, a second tore a great piece from the body with his teeth, and the third swallowed the whole tail. I must distinctly add, that I have seen these barbarians tear open, chew, and swallow things, which placed them below the level of beasts. The wild antics and grimaces, the smacking of the tongues, the grinding of the teeth of these savages, the rolling sparkling eyes of the snake, and the blood-besmeared jaws of the snake eaters I shall never forget. The whole concluded with the Doseh (the treading under foot). The very thought of it makes me shudder. A number of young men—I counted thirty—who had fasted and prayed, entered the court and laid themselves down with their faces to the earth, their legs stretched straight out, their arms under their heads, all close together in a row, so arranged that the head of each came between the feet of two neighbours. At first we heard the word "Allah" uttered, followed by a solemn stillness, interrupted only by suppressed groans and deep breathing. Suddenly the door opened, and a stout holy man, the sheikh of the Saadi dervishes, rode into the court. His horse seemed at first to refuse treading on the bodies, but was led on each side by the bridle, the holy man closed his eyes—and quietly and slowly the animal stepped over the row of living human bodies. Whereupon the poor creatures sprang up, and howling and lamenting

madly turned in circles. Many had to be carried away shrieking, others quietly. Taken altogether, but few of these elastic Arabian bodies were injured or mutilated by the tread of the horse, although—I saw it with my own eyes—the animal was shod. The whole affair was considered a miracle, and it was said of him who was injured, that he had not sufficiently prepared himself for the ordeal by fasting and praying. The martyrs themselves believe they enter paradise if trodden to death, and those who are crushed consider they have performed a meritorious work."

The Molid el Hassanin or birthday festival of the sons of Ali, is on the 11th Rebi el Acher, kept up for eight days, and considered—these being looked up to as the patrons of the city—one of the most important festivals of Cairo. The mosque containing the tombs of the two saints is magnificently illuminated, as are also the neighbouring houses. Crowds of people throng to the place, and the dervishes perform their wild dances, seconded by jugglers and profane dancers. The festival in honour of Seddi Sejnab the grand-daughter of Mohammed, and other male and female saints who have mosques in the city, are celebrated in a similar way. The evenings during *Ramadan* are still more interesting. All the bazaars are splendidly illuminated, groups of men sit before their shops after the severe fasting during the day, and recreate themselves in all manner of ways, chattering and listening to fairy tales, related with lively gesticulation, and stories from the

thousand and one nights, of which the Arabian people possess a great number.

A trip to the *island of Roda*—which may be made in half an hour—lying to the south of Cairo, and divided by a small arm of the Nile on the bank between Boolak and Old Cairo, will well repay the trouble. Tradition says the daughter of Pharaoh, by Josephus called Thermutis, found here the child Moses. The island is celebrated for its gardens of tropical plants—laid out by Ibrahim Pasha—which at the present time are somewhat neglected. These gardens are surrounded by high terraces on which three palaces are built, a red one, a yellow, and a white one. To the stranger from the north it is a great treat, at Christmas time, to wander through the labyrinth of flowering myrtles, and over the estrade of luxuriously blooming roses which surround it, interspersed with cacti at the brink of the water. From the estrade the pyramids of Gizeh are seen, apparently close behind the palm groves, but which in reality are about seven miles distant. These pyramids, now vanishing in the horizon, complete the beautiful view on one side, on the other, the sharp peaks of the minarets rise up from the citadel, on the third the incessant bustle of the upper and lower havens of Boolak, and in the foreground, to the west, the innumerable *dahabies* on the Nile.

At the time of the East Roman empire, a bridge of boats was constructed, reaching from the land to the island which connected the

cities of Babylon and Memphis. On Roda at the side looking towards Old Cairo, is the Nilometer, a stone pillar with many lines, within a square chamber with Kufish inscriptions on the upper side, into which the water rises. At this pillar the great rising, and falling of the water is observed, and the inhabitants warned of the flood's approach. The first erection of this kind of observatory is attributed to the Caliph Suleiman of the Omme-jade dynasty, A. D. 714—717. The present Nilometer was built by the Caliph Motawackel, A. D. 860. As early as the time of Herodotus, even under Moeris, the greatest attention was given to the rising of the Nile. 18 feet is common, 20 feet considered moderate, but if it exceed 22 feet the raised sites even of the villages, and the dams between the fields are not sufficient against the power of the water.

While visiting Roda, the celebrated, but now ruinous, Amr-mosque in Old Cairo, amongst whose pillars, according to tradition, is one from Mecca, brought by command of Omar, may be seen; also the military hospital of Kaer El Ainee; to which may be added a ramble to the dervishes who have a convent close by, where once a week they hold their peculiar worship.

In Egypt the dervishes are divided into four orders or brotherhoods, called after their founders, celebrated Saints, El Bejumi, Sidi Ibrahim, El Bedawi, &c., which are to be distinguished from each other by the colour of their turbans, and the manner of wearing their hair. Only a small proportion of them live in

convents, the greater number belonging to the lower classes. Although they perform certain religious duties most conscientiously and strictly, they show great toleration to those of another faith. Some orders may be denominated rationalists of Islam, others mystical pantheists who subside into the essence of God, and expect to be absorbed in infinity. Marriage is not forbidden, excepting when they have taken the vows of chastity, which is called Megurud. Many traverse the whole Oriental world as beggars, from the Mediterranean to India. The convent near Old Cairo belongs now to the sect of the Gelanieh, who number with the howling dervishes, and not with the dancing ones. The convent is not large. The court is enclosed by a few insignificant buildings, and shaded by a number of trees, with clay seats on all sides, and in the middle a square elevation. The mosque, small, square at the base, round at the top, and terminating with a cupola, is at the right on entering the court. The floor is covered with mats. On the walls hang clubs, halberds, battle-axes, kettle-drums and cymbals. In front of the niche for devotion—which is striped with red and white—are two flags, between which a tin vessel hangs which is carried by the wandering dervishes. We visited this in March 1857.

Before the niche was a half circle, covered with sheep and leopard skins where the dervishes on entering took their places, their faces turned towards the niche where the sheikh was seated. Some of them

had a very wild appearance with their high pointed caps of gaudy worked stuff and black fur, large amulets, long red dyed hair, and long grizzly beards. Next the sheikh stood two boys dressed in brown cloth finely folded, and felt-caps resembling sugar loaves with the points knocked off.

The worship began with a slow hymn which was struck up by the sheikh, and joined in by the forty dervishes on their knees. After which, a singer with his right hand on his ear, and standing up, sang a hymn of praise to Mohammed, Sidi Ibrahim, El Bedauwi and El Bejumi, somewhat after the manner in which masses are sung in Catholic churches. This ended with the word Allah, which was repeated many hundred times in monotonous tones by the dervishes all the while bowing in regular order. Then followed another hymn sung in chorus, while the dervishes who had risen on their feet rocked themselves right and left. Suddenly one of the boys stepped into the midst of them, laid his head on his shoulder, spread out his arms, and began spinning round like a top, continuing this evolution for nearly twenty minutes, while the others incessantly bowed themselves quicker and quicker, and continued the whole time to shout Allah. To this monotonous hymn was now added the exulting tremulous noise of the singer, accompanied by two flute players. The bowing of the dervishes became lower and quicker and at last convulsive. Their cry turned into bellowing, in which the wild Hoo! Hoo! of the most

excited joined. Many took off their caps and over-clothing. The boy continued quietly spinning round, till at last he stopped as suddenly as he had begun, and stepped back to the others without any sign of exhaustion. A pause. The hymn of praise with the flutes and bowing was renewed, and accompanied by groans. First slowly, but increasing in quickness every minute, till it ended in violent contortions of the body, madly bowing to the very knees. Their hair looked like the manes of wild animals, their eyes flashed fire like those of maniacs, and now and then one of the voices cried Allah! Soon were added the music of the drum and cymbals. The sheikh encouraged those whose strength was failing them by clapping his hands. Many of the old greybeards jumped about in the middle, excited by the beating of the kettle-drum.

At length many began to show symptoms of exhaustion, the moaning grew weaker, and many discontinued bowing. Others still persevered, looking like beings afflicted with St. Vitus's dance, or as if under the influence of an invisible hand, dripping with perspiration, howling, and rattling in the throat, till they were laid on their backs by their companions, or fell down in convulsions. Some of the Turkish dervishes still held out, distorting their bodies, falling against each other, standing up again, bowing, staggering like drunken men, foaming at the mouth, jumping and spinning round against the walls in order to strike their heads, falling down and lying as if dead, till the soft song of the

sheikh and other high persons restored them, thus ending the disgusting scene. Scarcely anything more horrible can be imagined than this worship, when the fervency of the worshippers, beings of all ages, had reached its height. When we visited the convent, fourteen dervishes were resident, but many of the fraternity who live as private persons, soldiers, work people, &c., took part in the singing and dancing. This singular worship takes place every Friday at 1 o'clock p. m. and Europeans desirous to witness it need only go to the convent, whose inhabitants are very friendly towards strangers, and generally regale them with coffee.

Heliopolis. A ride to the village of Matarieh, about 1½ German mile from Cairo, thence to the petrified forest. On the road may be seen the tomb of Melek Adel, once so richly ornamented, but now lying in ruins, and further on a few tombs with cupolas, gracefully ornamented inside. This part is well cultivated, and to a certain extent planted with trees. Heliopolis, the On of the bible, stood, a short distance from Matarieh; the traveller easily discovers its site by the obelisk, which with a few heaps of rubbish are the only remains of the lost city. This city was principally inhabited by priests, and was the seat of Egyptian learning and science. Joseph's consort was the daughter of one of these priests. Herodotus, Plato, and Dionysius Areopagita studied here. It was also celebrated for its great temple of the sun where the bird Phoenix from Arabia appeared every 500 years to

consume herself on a pile of incense, and to rise young again out of the ashes—a building of which in Pococke's time traces were visible, and a few broken sphinxes of yellow marble may still be seen. The sphinxes formed a Dromos which led to two obelisks, of which but one remains, it stands in a garden and is 68 feet high, including the pedestal which is underground. It is built of granite, adorned with hieroglyphics of the time of Sesurtesen, now wholly built over with the gray cells of wasps, and held to be the oldest in Egypt. Its summit is said to have been covered with bronze plates. It bears the following inscription: "The son of the sun, Sesurtesen, the Horos, which gives light to man, the king Sun, which is given to the world, the ruler of Upper and Lower Egypt, who is beloved by the spirits of pure countries, lives eternally, and gives life to man, is the life of man, to the god (Phra) who made him the giver of life."

In Matarieh once grew the balsam tree from which was extracted the celebrated balsam presented by the queen of Sheba to Solomon, and which Cleopatra introduced into Egypt. Near this place "the source of the sun" is shewn, the bitter water of which was turned into sweet when Mary fled with the child Jesus into Egypt. Close by, is the large evergreen sycamore under whose shadow the holy family is said to have rested; it is called the tree of Mary. The balsam tree grows no more here, but near Mecca only, and its produce, known in Europe as

Balsam of Mecca, is an article of trade. Thirty years ago the first attempt was made in Matarieh at planting the cotton tree, which now grows in all parts of Egypt, and yields a rich harvest.

Near Heliopolis is the battlefield, where General Kleber, with only 6000 Frenchmen, gained a victory over 60,000 Turks, and a mile eastward from the obelisk, lies the Birket El Hadsh, the Pilgrims lake, where the caravans going to Mecca generally assemble.

The road leading from here to the petrified forest, or perhaps better called wood, turns eastward, where the Dshebel Achmar, a reddish rock, stretches through the yellow Mokkatam-mountains, whence it leads direct to the desert.

The principal mass of this petrified wood is distant about $\frac{3}{4}$ of a German mile south-east from the Dshebel Achmar. But, as before observed, it is by no means a petrified forest, but merely the fragments of palms and other trees, which are scattered about over the hills and in the vales of the desert, being sometimes several feet long and transformed into a sort of agate. The same petrification may be found on the road to Suez, as also on the other bank of the Nile, along the borders of the Wady Fargh.—On the Mokkatam-mountains similar transformations are met with, interspersed with crabs and teeth of sharks, the latter having been found just behind the Citadel.—To the right of the path leading to the petrified wood is a secluded spring picturesquely situated.

Shoobra, that owes its existence

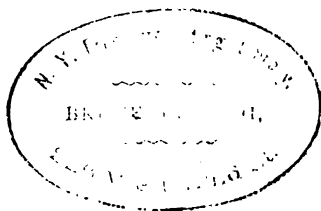
to Mehemed Ali, must not be overlooked, and to visit it may be the object of an afternoon's ride. A broad, shady avenue of beautiful Nile-acacias and sycamores leads from Cairo, through well cultivated fields, which are interspersed with dazzling white villas and groups of palm-trees. The garden, extending over 14 acres, is, curious to say, laid out in the old French rococo-style, but the quaintness of the taste is soon forgotten in observing the luxuriant growth of the Oriental vegetation. Many tropical plants, lemon and olive-trees, and even Indian pomegranate trees, laden with exquisite fruit or blossoms, thrive here in the open air, and the beds of beautiful roses and geraniums, the paths laid out with variegated stones, the brilliancy of colours in other parts ornamented with fountains, the balmy perfume, all offer an unusual enjoyment, particularly in winter. In the centre of this enchanting garden is a basin of gray marble, in which an island is raised, supported by crocodiles, and surrounded by a glittering railing. The handsome Kiosk here, which was once Mehemed Ali's favourite resort, is open to strangers, and from it may be had a lovely view of the Nile. The menagerie attached to the palace garden is inconsiderable, and the palace also offers little worthy of notice.

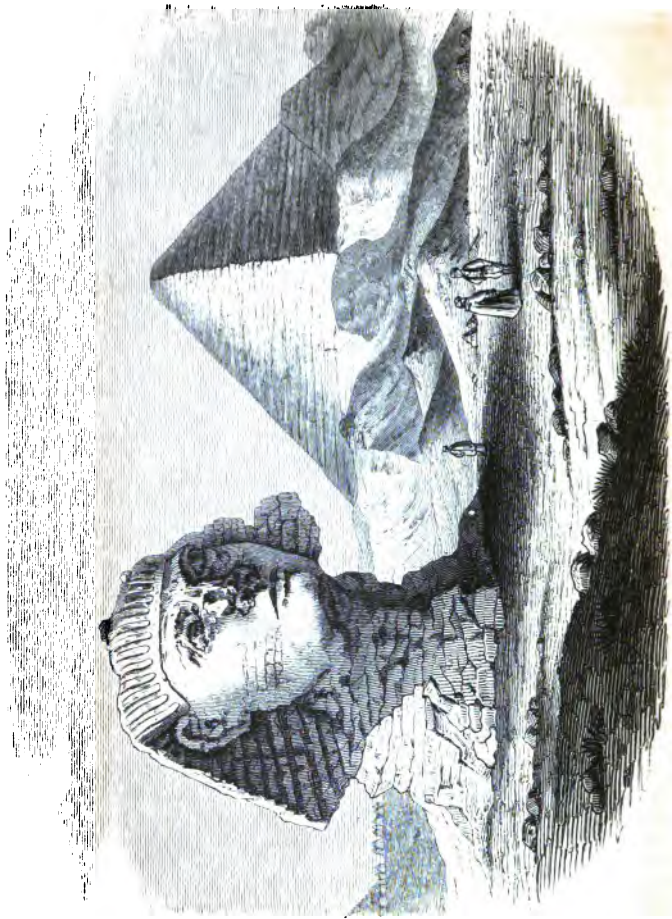
Finally, an excursion may be made to the so called *Barrage*, if not visited when going to Helio-polis. The Barrage is an hydraulic work of art, in form of a flood-bridge, and is situated about 1½ German mile from Cairo, on the so

named cow's stomach of the Nile (Batin El Bakker), where it divides into the Rosette and Damiette arms.—As the Nile often does not rise high enough to supply all the canals of the land with water, this bridge was built with the intention of damming up the river and supplying those parts of the country with water that were not reached by the inundation. If this project had been realized, the provinces Baireh and Charkieh would always have been watered, the working of about 25,000 Shadoofs and Sakiehs (watering machines), the labour of as many men and double the number of oxen, now employed in irrigating those parts, would have been saved, the canals of the Nile rendered navigable, and the encroachment of sea-water into the lakes near the coast would have been prevented.—The plan, conceived by the Frenchman Linant Bey, was to erect an enormous dam built of stone, with 24 arches 30 feet wide, and a centre arch 92 feet wide, over the Rosette-arm, a similar dam with 16 arches 30 feet wide and a centre-arch over the Damiette-arm, and to conduct a large canal with locks through the middle of the Delta. The centre arches were to be constantly open, whereas those at the side were to be kept closed at low water. If this plan had been carried out, the Barrage would have been the grandest structure in the world. But only the dam over the Damiette-arm has been finished, and for many years the work has been discontinued, several arches have burst, and it is even said that

the whole is to come down again, it not having been found to answer, on account of the bridge not being strong enough to withstand the force of the current, and the passage allowed through the arches for shipping so narrow, that num-

bers of ships are damaged and lost every year.—This is so much the more to be regretted, as the building of the Barrage, which in a few years will be a ruin, was a work of more than twenty years, at a cost of nearly thirty millions of francs.





The Sphinx and the Pyramids of Cheops.

CHAPTER III.

THE PYRAMIDS.

The Pyramids of Gizeh and Sakkarah.—Tombs of the Apisses.—Dwellings of old Memphis and their ruins.

To visit the Pyramids one must mount one of the many donkeys, waiting before the hôtels, and, accompanied by its driver, ride to Old Cairo, and from thence cross the Nile to Gizeh. A guide is unnecessary. The hire of a donkey varies from 10 to 12 piasters, according to the worth of the animal, and the ability of its master in speaking European languages.—From Gizeh the road passes through a grove of high-grown palm-trees, over several canals, that are, from the end of January, mostly dry, and finally over green fields verging westward to the border of the desert, where those wonderful structures are raised.

Before the traveller has reached the village situated at the foot of the Pyramids, he is met by the Fellahs, who accompany him to their summit. Most of these Fellahs are able to speak a little English and French. They demand for their services, which are indispensable to all but the hardest travellers, an unlimited price, but it will be sufficient to give them 8 piasters

for each traveller, after having been to the top of the Pyramids, in the interior, and to the Sphinx. They often ask three times as much, and if it were given to them, they would still be discontented. One must be careful of deception with the relics offered for sale, as they are mostly imitations.

Generally, only the largest Pyramid (that of Cheops) is mounted. Two Arabs take hold of the traveller's hands, and pull him up, a third pushes him from behind, and in this manner he ascends on steps, 3 or 4 feet high, to the top.—Though this is an inconvenient and fatiguing way of ascending, it is not dangerous, as the steps are more than a foot broad, and cut out of rough stone, which allows the foot a firm hold.—On the way up, and on the summit, the traveller is solicited for bakshish on all sorts of pretences.

When the height is once gained, the view compensates richly for the annoyance caused by this constant begging. Even in winter it over-looks a green sloping plain, extend-

ing towards the east, and between the fields and palm-groves the grey villages of the Fellahs look like ant-hills. On the opposite bank of the Nile the steep Mokkatam-mountains appear like a yellowish wall, at the north end of which Cairo is situated. The river itself can only be seen from here at the time of inundation. Looking up the Nile, on this side, the eye rests on dark palm-groves that grow on the site where once stood Memphis, the city that has left the Pyramids as gigantic monuments of its burial place. Nearer to this royal city of remote antiquity, in groups, are the Pyramids of Abusir, Sakkarah and Dashur, forming a sort of landmark to the desert, which gives a sharp outline to the green country around.—On the first rocky elevation, covered with sand, stands the Pyramid we mounted, and behind it one nearly as large, differing only from the other by part of the facing still adhering to the top. These two, as also the third, which is much smaller, are built with their angles in the same direction, towards south-west. To the right and left, on the rocky plain, which is covered with sand and ruins, are various sized tombs of officers, who are buried here near to their kings, built of blocks of stone, with flat tops and slanting sides. The eye, ranging to the west, overlooks the hilly desert, the red-brown and yellow colour of which is relieved neither by grass nor by a single tree.

In the distance, the Pyramids appear as prodigious as they really are, but on approaching them to

within a quarter of an hour's walk you seem to have been deceived in their size. Close to and upon them, you are again sensible of their stupendous height. The large Pyramid is so high, that, were the Strasburg Cathedral within it, not even the topmost point of the tower would penetrate the summit. The immense Church of St. Peter, which with its lantern nearly reaches to the height of the Tower of Strasburg, would have sufficient room in the massive part of the Pyramid. The aggregate measurement is estimated at about ninety millions of cubic-feet, the ground-line at 746 feet; or in other words the Pyramid covers a space of more than 21 Prussian acres, and is at present, without the socle, 421 $\frac{1}{2}$ feet high, and must have been originally, with the socle belonging to the rock and the point that is now fallen away, 480 feet.—In trying to throw a stone from the summit to its base, an idea may be formed of its magnitude, as it will be found that the stone will alight on the third or fourth part of the steps, human strength not being able to throw so far.

The socle of the Pyramid, symmetrically cut out of the rock, rises 100 feet above the highest water-mark of the Nile.—On it rests the first perpendicular layer of stone, and on this the pyramidal erection with its square-stones and steps. According to old writers, the space between the steps was inlaid with slabs of stone, glazed, and fitting accurately into each other; these, and the stone prisms used to fill up the space along the four edges,

gave to the sides the appearance of a smooth surface. At present this surface has fallen off, and each side resembles stairs narrowing to the summit.

The material of this and most of the other Pyramids, consists, especially in the interior, of nummulite lime-stone, which is common here, or of stone cut out of the mountains on the right side of the Nile, which was conveyed on rafts over the river, and from thence on an immense dam, built of glazed stones, to the place required.

Descending is easier than ascending, especially for those not subject to giddiness, indeed those only ought to visit the summit. The traveller is then conducted into the interior by the Arabian guides. The entrance is in the centre of the north side, raised several steps above the base of the Pyramid, which is embedded in sand. It is a square shaft about four feet high and three and a half feet broad, slanting downwards and very slippery. Before entering, candles must be lighted to find the way. An enormous block crosses the top of the portal, and on it rest others nearly as large, in form of a gable, to sustain the upper weight. This entrance was once quite covered with the before mentioned facing.

Following the Fellahs you descend nearly to the bottom of the Pyramid, where there is a deep pit that was dug out by workmen employed by an old Caliph to search for treasures.—From here a passage leads to the undermost chamber of the rock, which is more than a hundred feet under the base-

line and six hundred from the summit.—You are then pulled and pushed into the second passage, lying in the same angle as the first, but leading upwards into the interior. It is just as low as the other, but smooth and shining from the exactness with which the stones are joined. After a time this passage expands into a large gallery 28 feet high and 5 feet broad. The walls meet at the top by means of easy progressive steps. The direction is the same as that of the passage under it, leading upwards. Here the air is rather cooler and lighter than below, where it is very heavy and close.

Where the large gallery commences, the level passage under it turns off to the so called Queen's Chamber. It is the apartment where the funeral rites were celebrated. This also the guides will not exempt the visitor from visiting, although there is nothing to see but a chamber of granite 14 feet high, 18 feet long, and 16½ feet wide; the smooth sloping ceiling is built of large blocks, in form of a gable. Continuing the gallery upwards we at length enter the high King's Chamber through a low ante-room, and a door only high enough to allow the sarcophagus to be passed through.—The walls are of granite, glittering in the light of the candles, the ceiling is flat on account of another row of low apartments over it, which serve to divide and bear the weight. This King's Chamber is 19 feet high, 34 feet long, 17 feet wide and 138 feet above the base-line. In it the Arabs generally couch down in a

circle, singing and beating time with their hands, whilst one or the other fires his gun off.—On the whole, one does not feel very much at ease in the interior of the Pyramid. The apartment contains nothing but the plain and much defaced sarcophagus of King Cheops or rather Chufu, who piled up this mass of stone to preserve his mummy, and so (in accordance to the belief of his time) secure his existence after death. In this he succeeded for a long time, till the before mentioned plunderers entered the Pyramid.

The Caliph who sent them, in the year 820, was Mamun. They found inside the sarcophagus a wooden chest for the mummy, and in it the king's body with a gold breast-plate, on which were unknown characters. But the looked for treasures were not to be found, and it is said the Caliph was obliged to hide a sum of money there to quiet his people, who had begun to murmur at this useless and protracted work.

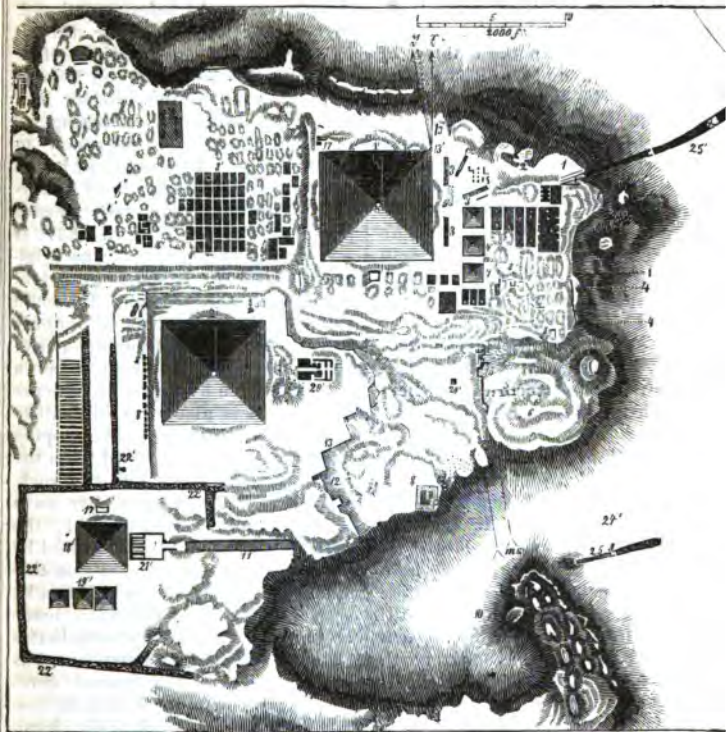
On descending again through the large gallery, a pit opening at the end of it must not be overlooked. It is of immense depth and shows the clever manner in which the entrance to the sarcophagus was blocked up. The lower end of the narrow passage (a continuation of the before mentioned gallery) was closed from within with blocks of granite. The workmen then came up again to the mouth of the pit, and descended into the narrow opening, only wide enough to admit one person at a time, through a winding passage, which is not now to be distinctly

traced, into the lower passage; this latter leading from the deepest chamber, and passing outside the above described blockade, to the top.

Different statements have been made respecting the age of the largest Pyramid. Wilkinson refers its origin to 2123 B. C., and Max Duncker expresses the opinion (in his work "History of the Ancients") that the building of the Cheops Pyramid was not earlier than the year 2300 B. C. Other writers think the erection of the Pyramids a work of strange races, either of the Ethiopians or Hyksos, and not of the Egyptians,—but they are wrong.—According to Hebrew tradition, they were built by the children of Israel as Joseph's granaries. Plinius tells us that the erecting of the three Pyramids of Gizeh took 78 years and 4 months, but this statement is not at all authenticated. Herodotus says that the large one was 20 years building, the two largest 106 years, and that no less than four hundred thousand workmen were employed.

The Egyptian tradition, handed down by the same ancient writer, describes Cheops as a wicked tyrant. The Egyptians would not even pronounce the name of the Pyramid-kings, so great was their hatred, and this hatred has continued for nearly two thousand years.

They named the Pyramids after a shepherd, Philitis, who was said to have grazed his cattle near the spot. Here evidently the Philistians are meant, who may be considered as descendants of those Hyksos, who were the hated foreign oppressors of Egypt.



Plan of the Pyramids of Gizeh.

1. Real, and forcibly opened entrance to the Cheops Pyramid. 2. Entrance to the Belzoni-Pyramid. 3. Long pits in which it is supposed the workmen mixed the mortar. 4. The Pyramid of Cheops' Daughter. 5. Pavement of black basalt-stones and the Sphinx. 6. Remains of stone work. 7. Round enclosure of bricks from the Arabian time. 8. Tombs with deep pits. 9. The tomb of Numbers. 10. Two slanting passages which meet underground and very likely once belonged to a Pyramid that stood over them. 11. A rock leveled by art. 12. A narrow trench cut into rock. 13. A square recess, hewn into the rock, probably to receive the corner-stone of the facing of the Pyramid. 14. Place where a tomb stood, called the Temple of Osiris. 15. Tomb of the artisans. 16. A pit filled with stones of modern date. 17. Third Pyramid. 18. Three small Pyramids. 19. and 20. Ruined Buildings (the intention for which they were built is now difficult to guess). 21. Ruins of a stone-wall. 22. Several palm trees sycamores and a spring. 23. The northern and southern paved road.

between 1500 and 2000 years B. C. But, as before said, the Hyksos could not have been the builders of the Pyramids, and so it must be concluded, the two periods of suffering in the Egyptian history—that of the time the Pyramids were built, when the people were forced to useless and hard work, and that, when the despotism of the Philistians was over the country—were, at the time Herodotus lived, united into one in the tradition of the people, though more than a thousand years elapsed between.

The second largest pyramid of Gizeh, is that built by king Chephren or Chafra (according to Lepsius; Chronology, p. 302, Soris of the Kings' lists, the predecessor of Chufu or Suphis). It was opened again by Belzoni in 1816, and was once 454, now 447 feet high. It stands rather higher than the first, and the builders were obliged to level the rock, in order to gain room for their work; but on the north and west side, the rock still remains like a wall 20—30 feet high.—The entrance is on the north side at a tolerable height; it leads through a sloping passage down to the base line, thence proceeding on a level to the chamber, hewn out of the rock, and in which the bodies were deposited. In it was found a sarcophagus of granite which contained nothing but rubbish. — The same passage that leads in and out from the base line, branches off, where it ascends to the upper entrance, into a deeper passage, which after passing under the base of the Pyramid, leads up again to the surface, opening under

the pavement. As before mentioned, part of the smooth facing still adheres to this Pyramid, and therefore it is very difficult to ascend its summit. A visit to the interior is a somewhat arduous undertaking, as, in most places it is necessary to creep along on the hands and knees.

The third Pyramid, built by Mykerinos or Menkera, and first opened again by Colonel Vyse in 1837, is now 203 feet high, but was originally 218 feet. It stands at a right angle with the second. To build this one, they were obliged not only to cut the rock, that inclines north-eastward, but also to form it into a sort of terrace by means of immense blocks.—It is also very difficult to enter this Pyramid. A sloping passage, not much raised from the ground, leads down into the rock, and then, for the most part on a level, to the first apartment, the entrance to which was prevented by pit-falls and barricades. From this apartment, a passage, which can be seen at the top of the wall, leads up into the Pyramid, and terminates abruptly. This first apartment was appropriated to the funeral ceremonies; through its floor a narrow and deep passage leads to the chamber where Menkera's coffin stood. This chamber is hewn in the rock, and inlaid with blocks of granite, which, meeting from two sides, form a vaulted ceiling.

The sarcophagus was a beautiful piece of workmanship, made of dark-brown basalt, and ornamented with four vertical triglyphic links, joined by crossbands. It was surmounted by a cornice with projecting edges, and by an astragal that

separated the cornice from the links on the sides of the sarcophagus. This astragal was carried down the pyramidically inclined edges, and then encircled the sides of the sarcophagus. By its side, the body of Menkera was found, torn to pieces. The mummy is now in the British Museum, but the sarcophagus was thrown over board, when the ship conveying it to England was in danger.

The three small Pyramids are on the south side of the last mentioned. They show plainly how the others were built, as they are only commencements, or inner shells of Pyramids. On the east side of the second and third Pyramid are the ruins of small temples, consecrated to the dead deposited in the Pyramids. They consist of a few walls, piled up of large blocks, and half buried in the sand. They lie eastward from the Pyramid, to allow of turning towards the west, where it was supposed the departed lived with Osiris. In them is still discerned a set of apartments, the back wall of the sanctuary and several other things.

From the Pyramids the traveller visits the Sphinx. Before he can see the face of this gigantic figure, which looks towards the east, he has a long and tiring walk, over large sand hills. The face, about 28 feet high, must have once looked proud and beautiful from between the striped headdress, but now it is mutilated, and the nose and part of the cheeks are missing. It is plainly to be seen that the figure was once painted a red-brown.

Mariette's excavations in 1859

have rectified many of the former opinions about this Sphinx. The researches of this indefatigable investigator have proved, that the Sphinx did not rest on a pedestal, although the Egyptians always represent it on one, and also, that it does not denote the original height of the upland, on which it lies, because it has never been hewn out.

The Sphinx is, even to the head, where the operation of the chisel is plainly discerned, a natural rock, a gift of nature. This, the Greek inscriptions, found in the neighbourhood, point out, by stating that the gods had formed its body. The neck is the natural rock with its cracked layers, and its immense oval body is also but little hewn. But the resting front-paws were completed by large blocks, and in other places the holes in the rock were filled up with stone-work. Between the front-paws and breast is a small temple, the back-wall of which is a slab rounded off at the top, on which Thotmes IV. offers sacrifices to the Sphinx.

The different names given to the Sphinx on the slab, leave no doubt as to what it was to the Egyptians. It was the image of the god of the sun.—The second part of the inscription is very much mutilated, but the speech of the god to the king is pretty well preserved. The latter part of the name of a king is discernable, which, according to a table, published by Lepsius, can only be ascribed to king Chafra. The following words are also still legible: "Made the picture of Tmu, Har Em Ashoo" (Tmu or Atmu is the setting sun Har Em Ashoo, the god

of the horizon). From this it has been inferred that the builder of the second Pyramid was also the erector of the Sphinx. Thotmes IV. may have repaired and improved the temple.

In conclusion it may be remarked that, the length of the Sphinx, from the points of the paws to the beginning of the tail, is not, as was stated by Caviglia, only 143 feet, but $172\frac{1}{2}$ feet, and that the Arabs name it the Lion of the Night (Saba El Lejl).

Mariette's excavations have led to another important discovery, which is now unfortunately again covered with sand. In front of the Sphinx he found a paved dromos leading to a large wall, which seemed to have formed a court round the Sphinx, and through which a gate opened to a temple on the southside. Mariette came to the stone pavement 24 feet beneath the top of the wall; but the gate was still much deeper, and could have led only to some subterraneous apartments under the pavement. After entering the gate there is a passage 18 feet high, and 7 feet wide, which inclines gradually under the enclosing wall.—To the right another smaller passage soon branches off, leading to a chamber. Opposite to this, a third ascends to the open air, which leads to the pavement above. The principal passage continues in a downward direction, and has not yet been explored to its end.

Most to be admired is the choice of the materials employed in building the temple. The large gate consists entirely of blocks of rose-coloured granite. The large passage, notwithstanding its height

of 18 feet, is from one end to the other of the same material, and the visitor treads on slabs of the finest alabaster. In the small southern chamber and in the northerly ascending passage, ceilings and floors are of granite, and the walls of alabaster, which reflect the light of the candles. Mariette afterwards discovered several other passages and apartments, all built of granite and alabaster. Unfortunately, he could not discover one bas-relief, or inscription, to enable him to decide upon the age or the founder of this magnificent building. As before mentioned, all this is again covered with sand.

Behind the Sphinx is seen the interior of a large tomb in the rock. But those placed in rows at the corners of the Pyramids are much more interesting. Here the princes, counsellors, courtiers and other persons of rank were interred. The tombs are of different sizes, built of block-stone, with pyramidically inclined sides, but now in a ruinous state. A small door under a rounded doorpost generally opens to the east and leads into an apartment consecrated to the worship of the deceased buried here. He is represented in relief, sitting, or standing on the wall, before him are numbers of offerings, plucked geese, legs of beef &c. His wife who stands behind with one arm around him, is yellow, but he, being an Egyptian, is of a redbrown colour. In coloured hieroglyphics are recounted his title, his riches, or the number of offerings brought to him.—In other apartments may be seen representations of Egyptian craft,

agricultural scenes &c. The passage leading to the simple apartment allotted to the sarcophagus is always separated from the others, on the west-side of the building.

Other tombs are cut out horizontally on the east-side of the rock, on which the Pyramids stand. One of the best known, is the so called tomb of Numbers, on the walls of which the rich man to whom it belongs, is counting his herds. He is represented as a tall figure, leaning on his staff, with his dog by his side. The herds, are cut out very small, in different rows, one over the other, and to each row the number is affixed,—834 oxen, 760 asses &c.

A tour to the Pyramids of Gizeh does not require more than eight to ten hours; if those of Sakkarah are also to be visited eight hours more, and then, a night must be spent in the tombs near the Pyramids of Gizeh. The road to Sakkarah winds along the border of the desert to the south, and is in many places strewed with the remains of mummies and skulls.

The Pyramids of Abusir met with on the road are not worth visiting. But a halt should be made before the large building of steps of Sakkarah, which rises in 7 steps, the lowest of which is covered with sand, as a mass of immense blocks. The top is flat and the steps partly covered with sand. In the interior is a curious high space, like the inside of a quadrangular tower, in the walls of which, at different heights, labyrinthian passages open. From these openings the only possibility of descending to the bottom was by means of a rope, where, in the

undermost chamber, blocked up with granite, the sarcophagus stood; who lay in it, is unknown.

Some apartments were discovered inlaid with black, green, and blue china in mosaic work. The age of this Pyramid is still uncertain. Some think it was built later than the Pyramids of Gizeh, others refer it to the fourth millenium B. C.

The age of the unfinished Pyramid, lying more south is also unknown; it is called by the Arabs Mustabat El Faraun,—Pharaoh's Throne. It is built of fine shell limestone. The quadrilateral, distended form can perhaps teach us how, out of a simple raised square of stones, the noble form of a Pyramid could be developed. An entrance to this Pyramid has not yet been discovered.

Farther on, the Pyramids of Dashur are to be seen, one of bricks, the other of stone. The former is now a shapeless mass, the latter still smooth. Both probably are of a later date than those of Gizeh. If the Pyramid of stone had been finished as it was commenced it would have been very steep and high, but as it is, the edges suddenly fall in, and it is finished in an obtuse angle.

At no great distance from the erection at Sakkarah, is the Sarapeum, which Mariette discovered in 1851. It is the place where the Apis-oxen were interred. The Sarapeum is the largest of all the tombs of Memphis, but does not belong to the period of Pyramid-building. In the sides of the principal passage, which is 16 feet broad and 14 feet high, niches are

hewn, the floors of which are four feet lower than that of the passage. In these niches the sarcophagi of the Apis-oxen are placed. They exceed in size, and in the beauty of their stones any thing of that kind yet discovered. As yet 31 have been found, all filled with stones, as a mark of contempt. Some are of a reddish granite of Assuan, the others of dark-green granite from the mountains around the Dead Sea. They are polished, and partly engraved with hieroglyphics. Their length is about $12\frac{1}{2}$ feet, the breadth $7\frac{1}{2}$, the height, including the lid, a block of 3 feet high, nearly 11 feet. Besides these, several coffins for other animals, and Greek statues, were found. The Apis, sacred to the god of the moon, was worshipped in a court surrounded by pillars, near the Phtha-temple in Memphis. It was allowed to live 25 years only, and this period marked a great lunar year, at the expiration of which the new and full moons happened again on the same day in the Egyptian calender; their years falling short of the natural year. Other excavations, superintended by the Austrian consul-general Mr. Huber, in 1857, were also attended with valuable results. Amongst other things was found a beautiful sarcophagus of basalt, covered inside and outside with very fine hieroglyphics.

We turn now to the *site of Memphis*. Where once stood the immense city, which, according to Diodore, embraced a circuit of 150 stadia, nothing but fertile fields, or palm-groves are now to be seen. The private buildings, being only of unburnt,

bricks, have crumbled into heaps of earth, and from the stones of the temples and palaces, Fostat, and afterwards Cairo were built. The foundation walls only of the large Phtha-temple are left. The immense statue of king Ramses II., which according to Herodotus, leant against this temple, and was discovered and dug out several years ago by Caviglia, alone records its past grandeur. This statue still lies on its face in the hole out of which it was dug, under the palms of the village of Mitrahenny. The head and feet are much damaged; its material is a white siliciferous lime-stone. The height of the colossus is estimated at 42 feet 8 inches without the pedestal. The face is in good preservation and very fine. The inscription is as follows: "Ramses Meiamun, king Sun, Guardian of Truth, approved by the Sun." The temple to which this statue belongs is the oldest of which we have any historical information; Menes, the first king of Egypt commenced it, but the building has been continued for several thousand years. It had numerous courts, halls, statues and colossi and enclosed a temple of Proteus, also several other sanctuaries; but, as before remarked, it has now quite disappeared.

Lastly, it must be observed, that for an excursion to the Pyramids a supply of provisions is necessary, a few gullies of water, candles and a mat. If the traveller stays a night in the tombs he must take beds with him, and a musquito net would also be advisable. During the inundation the route is much longer, in

consequence of being then obliged to ride over the dam to the village Shebrament. At that time the neighbourhood of Mitrahenny is also under water, so that it is quite impossible to visit the site of Memphis. Therefore it is best for the

traveller arriving in Egypt at the beginning of October, to defer his visit to the Pyramids and Memphis till he returns from Upper-Egypt; in which case he must order the *Reis* of his bark to stop at the village of Bedreshain.

CHAPTER IV.

THE VOYAGE UP THE NILE TO THEBES.

Voyage on the Nile to Thebes.—Various ways of travelling.—Choice of a bark.—Equipments for the same.—Advice worth attending to.—Distances of towns on the banks of the Nile.—Life on the Nile.—Scenery.—Benissoef.—Medinet el Fyoom and Moeris lake.—Minyeh. Gebel el Dayr.—The grottoes of Benihassan.—Antinoë.—Monfalut.—Assiout.—Girgeh and Abydos.—Kenneh and Denderah.

The voyage up the Nile, to the antiquities of Upper-Egypt, and back to Cairo, may be made in different ways. Formerly the steamer of the Transit-Company could be taken. Now, nothing is left to the traveller but to make an agreement with the Dragoman, to take him alone, or in company with others, in a sailing bark to Thebes and Assuan, and to supply the provisions, or, to hire a boat and provide for himself.

The first mentioned way of travelling was of course the quickest, as 18 to 20 days were sufficient for the route to Assuan, and for seeing the monuments, at a cost of 28 £. in the first cabin, including a bed. Besides, it was coupled with another advantage, that, in taking a further journey to Nubia, it was not necessary to pay for the boat brought from Cairo, as it cannot pass the cataract (if it belongs to the larger size), and therefore must be left at Assuan. In the latter place smaller vessels can be hired, in which not only the

passage to Wadi Halfa can be made, but also the return to Cairo, which generally takes only half the time of the voyage up to the Nubian boundary. For these reasons it would have been better for all travellers desirous of saving time, to have availed themselves of this conveyance, if it were not necessary each time to collect twelve travellers, before the steamer started. If certain days had been fixed for the departure, there would have been no difficulty in finding this number, this however was never done. So the steamer was scarcely used more than once or twice a year for this purpose. In the year 1857 this mode of conveyance was discontinued.

If the second mode of travelling is chosen it is advisable to draw up an agreement at the Consulate with the Dragoman, in which the obligations and demands of the latter are accurately stated. In this agreement must be named the size of the vessel, the way it is to be fitted up,

and for how many persons, the number of meals and dishes, and whatever wine and other requisites are to be given. It must also be stated therein that the Dragoman binds himself to pay all additional charges, of whatever kind they may be, such as *gratifications*, the guides

to the temples and tombs, donkeys and horses. The time which the traveller wishes to have for seeing the monuments, and also for returning to Cairo must be named. Either the half or two thirds of the price settled is paid in advance, the remainder on the return.

We here give an example of a contract:

The undersigned N. N. from M. and P. P. from R. have this day settled with the Dragoman Mohammed Abd El Atti to take a voyage up the Nile with him on the following conditions:

1) Mohammed Abd El Atti pledges himself to procure a spacious, comfortably fitted-up boat, with an awning and a small boat, and to furnish the aforesaid boat with beds and bed-linen, tables, chairs, china, glasses, filtering machines, and all necessary comforts to first class passengers.

2) Mohammed Abd El Atti undertakes to provide all provisions, stores, wines and spirits, candles and lanterns, necessary for the voyage; also to give as many dishes for breakfast and dinner as the undersigned may demand.

3) Mohammed Abd El Atti binds himself to engage and pay for the whole voyage a cook, a man servant, and an assistant to wash the linen and clean the travellers' apartments.

4) Under the stated condition Mohammed Abd El Atti promises to bring Messrs. N. N. and P. P., with their wives, to Assuan and back to Cairo, to allow them fifteen days sojourn wherever they like, and to procure them guides and donkeys whenever they wish to see a place.

5) For the fulfilment of these conditions Mohammed Abd El Atti receives from the Messrs. N. N. and P. P. the sum of two hundred and twenty five pound Sterling in gold. Of this sum one hundred and twenty five are to be paid down immediately, and the remainder on their return to Cairo.

6) If it should please the Messrs. N. N. and P. P. to remain longer than fifteen days below the first cataract, they promise to pay to Mohammed Abd El Atti for the first fifteen days which exceed the given term, the sum of three pounds fifteen shillings a day. For every day after the last named period they will give him three pounds.

7) If the before named travellers desire, after their arrival in Assuan, to go up to the second cataract, Mohammed Abd El Atti promises to take them there in the same boat, and on the same conditions. And they will give him for the voyage from the first cataract to the second, and back (including three days stoppage wherever they like), the sum of sixty seven pounds ten shillings, and if they should desire to stay longer than three days beyond the first cataract, they promise to pay three pounds for every following day.

8) It is, of course, understood that Mohammed Abd El Atti has to give all presents, to pay the charges for watchmen, extra-hands on board, the bringing of the boat over the rapids of Assuan and Philæ, and gratifications to the sailors, captain and pilot, during, and at the end of, the voyage.

9) It is also further understood that, if the company go to the second cataract, the stipulation about the number of days exceeding the fifteen, below the first cataract, is in so far annulled; that in this case the travellers are only bound to give Mohammed Abd El Atti three pounds for each day exceeding the fifteen days.

Given at Cairo the 27th of October, 1856.

NB. The boat must be provided with every necessary, and ready to sail in five days from this date.

Signed: N. N. from M.

P. P. from R.

Sealed by Mohammed Abd El Atti.

Generally six persons join in this voyage, then the price for each would be 40 £, including the passage, board, and extras. If there are fewer passengers the expense is much greater. In January, 1857, we heard of three instances of barks, which were let out to only two persons, each traveller had to pay 70 £, although the fitting up was neither particularly elegant, the enjoyments greater than in any other boat, nor the crew more numerous than usual.

A third way of performing this voyage is to go, accompanied by the dragoman, from Cairo to Boolak and to hire one of the barks (called Dahabieh or Kangie) that lie at anchor there, buy enough provisions and other requisites for the voyage to last eight weeks, and to undertake it as the temporary master of the vessel and her crew.

In choosing a bark it is particularly necessary to ascertain that it has been recently sunk, and that it is also fresh painted inside, which is done to destroy the vermin, es-

pecially rats and bugs. It must then be seen that the bark is roomy, that all the windows are whole, that the sails, oars, and spars are in good condition, that the benches for sleeping on in the cabin are covered with cushions, and furnished with musquito-nets, that there is a proper washing apparatus, a fire-place and a baking-oven covered with a roof, that looking-glasses are in the cabins, and a large pitcher on deck, in which the water of the Nile is made drinkable. Finally, enquiries ought to be made respecting the reputation of the Reis, (Captain) and whether the bark is one of the best kind of sailing vessels.

When all this has been ascertained the traveller ought to go with the Reis to the Consulate to draw up a written contract. This is written out in two copies, and signed and sealed by both parties. The traveller will do well to have his contract with him during the voyage.

It is also advisable to have an English or Italian translation of it. The expense of such a contract is

stated in the consular-tax, and | one of these contracts as a specimen:
amounts to several dollars. We give

Contract between Mr. L. and Reis Fargalli Ibrahim in Boolak by Cairo.

1) Saturday the—of the month Rabi acher in the year 1273 (January 1857) the Reis Fargalli Ibrahim lets out a bark of 200 Ardeb tonnage to Mr. L., to go from Cairo to Assuan, at a cost of 40 £ for the whole voyage of sixty days, counting from Sunday the 11th of January 1857, 26 £ to be paid in advance, the remainder on a safe return.

2) The crew must consist of eight sailors, a mate and a Reis. They must all be healthy, strong, and obedient to the commands of the hirer. No one must leave the ship without his permission. If one of the crew runs away or becomes incapable of working during the voyage he must be replaced by another immediately.

3) The departure of the boat depends upon the pleasure of the hirer. The Reis is bound to lay to during the night near safe villages, and to station two men on the watch.

4) The Reis is bound to allow the hirer twelve days for visiting the places he wishes to see. If the latter desires to stay longer he is bound to give a compensation for each following day agreeable to the contract.

5) The gentlemen on their part allow the Reis to lie by 24 hours at Assiout and Esneh, to buy provisions and to have bread baked.

6) If the voyage lasts longer than sixty days, including the twelve days mentioned in §. 4 and the two in §. 5, it is not necessary for the hirers to pay extra.

7) The bark must be kept clean. The Reis is bound under all circumstances to go as far as Assuan, and to have the bark towed if the wind is contrary, and to have it rowed when returning.

8) The owner has no right to claim any indemnification if the vessel is damaged during the voyage.

Sealed and signed &c.

The *expense of a bark* depends upon its size and fitting up, and on the season. A very large and beautifully fitted up bark 50 £ to 70 £; one of a more simple construction from 200—250 Ardeb, may be had in October and November for 40 £ and in December for 30—35 £ a month. In January when the influx of travellers is not so great, and the barks not so much in demand, one may be hired at 20 £.

The wages of the ship's company is always included, but it is customary in Assiout and Esneh to give a sheep, and, if they have conducted themselves well, to send them a present of a few dollars when returned to Cairo. No attention is to be paid to any other claim they may make though they beg *Bakshish* at every town they pass.

Provisions. This depends upon the tourists themselves. For those

accustomed to the luxuries of the Grand Seigneur we give no calculation, as expense will be a secondary consideration to them. To make the tour pleasant and convenient, according to the general acceptance of the terms, the following outfit and provisions—which were amply sufficient for three persons during a two months' tour to Assuan and back—is offered.

In making purchases of provisions &c. the tourist should be accompanied by a dragoman, or employ an agent, who may be found at any hotel, in order to see that the articles

delivered correspond in quality, measure, and weight guaranteed by the seller or broker, and at the same time should have a bill. It is always better to purchase rather too much than too little, as sometimes the tour is protracted, and many things are not to be had, or at a very high price in Upper Egypt, and those articles which have not been used at all may be sold again on the return to Cairo. Many dragomans undertake the office of cook, if not, however, a cook must be engaged at a salary of 4—5 £ a month.

Provision and outfit of a Nile bark for three persons, for two months.

20 Oka rice.
 15 „ macaroni and vermicelli.
 30 „ flour for bread.
 18 „ potatoes (generally bad in Egypt).
 2 „ white beans.
 2 „ Egypt. lentils.
 6 „ onions.
 2 „ greuts.
 2 „ ground grits &c. for soup.
 for 100 piasters fowls, eggs, butter, bread, mutton and beef, enough to last 3 days as far as Benisooef.
 2 Oka dried apricots.
 1 „ raisins.
 1 „ almonds.
 1 „ dried plums.
 300 oranges.
 50 lemons.
 2 lb. chocolate.
 4 Oka loaf sugar.
 1 bottle mixed pickles.
 1 „ fish sauce.
 4 cases green vegetables.
 1 dried codfish.
 1 Cheshire cheese.

1 Dutch cheese.
 4 Oka biscuits.
 4 „ sugar.
 8 „ coffee.
 1 „ tea.
 2 Rotl salt in tin cases.
 4 fruitsausages from the Sinai (containing dates and almonds).
 Spices for 10 piasters.
 2 Oka soap for washing linen.
 1 bott. salad oil.
 2 Oka lamp oil.
 2 bott. vinegar.
 4 cases of anchovies.
 2 „ mustard.
 60 bott. Hungarian red wine.
 12 „ Somlo-wine.
 20 „ ale.
 8 „ aqua vitæ.
 8 „ brandy.
 4 Oka composition candles.
 6 „ Dshebelli-tobacco.
 1000 cigars.
 3 doz. pipe bowls (which are very brittle).
 1/2 doz. cut tumblers.
 1/2 „ „ „ small.

- $\frac{1}{2}$ doz. tea cups and saucers.
- $\frac{1}{2}$ „ small Turkish coffee cups.
- $\frac{1}{2}$ „ plates.
- $\frac{1}{2}$ „ soup plates.
- 1 soup terrine.
- 2 Assiettes.
- $\frac{1}{2}$ doz. table spoons.
- $\frac{1}{2}$ „ tea „
- $\frac{1}{2}$ „ knives and forks.
- 1 saltcellar.
- 1 tea-board.
- 2 candlesticks.
- 1 ship lantern.
- 1 cabin „

And further, a tinned copper, 2 tubs with covers, 2 pans, 6 earthenware pots for boiling and baking, 6 gullihis (Egyptian earthen water-bottles), 1 pail for fetching water, 1^{do} for washing up, 1 kitchen table, 1 tin coffee and tea-pot, 1 ladle, 1 soup^{do}, 1 grater, 1 butcher's knife, 1 hack^{do}, 1 gridiron, 1 sieve, 1 pudding form, 1 tin pot for water, 1 hen coop, 1 gauze cover, for cold meat &c. fire-wood, and charcoal for a week, table-cloths, towels, pillow

cases, sheets and blankets, blacking and brushes, a broom, a few dusters, a large case for crockery and small kitchen utensils, and lastly, powder (quassia) for destroying the troublesome flies on the Nile, arrowroot and gum arabic in case of an attack of diarrhoea, rosewater for inflamed eyes, Epsom salts or castor oil for dysentery, and a few ounces of alum for clarifying water.

Apparatus for drawing, and stationery must be brought from Europe, or from Cairo. Matches, and paper for smoking cigars may be had at every bazaar. Fowls, eggs, sheep, milk, Arabian bread and tolerable butter may be bought in the villages on either side of the Nile; for this purpose, the party must be provided with a bag of 500 piasters in $\frac{1}{2}$ & $\frac{1}{4}$ pieces, as the Fellahs do not like changing silver or gold coin. The English tourist will certainly not forget the union jack and the streamer.

The expense of fitting out the before mentioned bark was about	£ 26
Hire for 60 days	„ 40
Wages to dragoman who was also cook	„ 16
Provisions bought on the way	„ 11
Guides, donkeys, horses, gratuities to the sailors (including two sheep) and sundries on land	„ 8

Expense for three persons for the whole tour £ 104

The tour to Thebes usually takes 20 days if no stoppages be made; if the wind be very favourable in 15, but by adverse winds it cannot be accomplished in less than 30. From Thebes to Assuan on an average 5 days. The return tour from Assuan to Cairo requires about a fortnight, but before the end of December it

sometimes happens that vessels are delayed a week, making three weeks. To view the principle objects in the order we are about to describe, 12 days will be necessary, so, that the traveller who has been favoured by the wind, and makes the best use of his time, may complete the tour in 7 weeks

Up the stream, as a rule, the desire to see the monuments on the bank must be regulated by the wind, but rather leave them till arriving at Assuan, as leaving the bark sometimes prevents the sailors from availing themselves of the good humour of Boreas. If the god permit this, or if the tourist is not limited to time, he may see the objects of minor importance, viz., the grottoes of Benihasan, the temple of Denderah and the ruins of Abydos rather than Thebes, as he who has been in Karnak, and in the tombs of the kings will take little interest in the smaller and less noble.

Further directions:

1) Before the door, and over the roof of the cabin an awning must be constructed to keep off the sun.

2) Imperative orders must be given that the flooring and roof of the cabin be swept and washed every day. One of the sailors must be deputed to do this, for which he receives a few piasters a week.

3) The sailors must be forbidden (through the Reis) to keep the sail fast; they must always keep the rope (Shogul) in hand, in order that they may let it go immediately when the wind blows the bark too near the rocks, for instance at Gebel Shech Umbarak, Gebel el Dayr, Gebel Shech Timai, Gebel Abu Fedi, Gebel Shech Haridi, and at Gebel Tookh near Girgeh. Most of the accidents on the Nile are caused by the neglect of this rule.

4) The behaviour of the traveller towards the sailors must be such that they may see at once they are his servants. These must be given to understand through the drago-

man before setting out that nothing unreasonable will be expected from them, but that the orders of the traveller must under all circumstances be obeyed without opposition, least of all must they show open refractoriness, and that for every act of disobedience or deceit they will be punished by the authorities; but, if they conduct themselves properly, they will be rewarded at the end of the voyage. This threat may easily be put into practice by him who has a firman, or a letter of introduction to the consular agents. The traveller must act with firmness, particularly the first few days. By this means he will gain respect and obedience to his wishes, after a time he may shew indulgence and kindness, which they will consider as a reward. If this rule be not acted upon at first, the Arabs will attribute his kindness to ignorance or fear, will cheat in every way, and even intimidate him, and will not submit to the strict treatment which then too late is resorted to. In a word, the Arab sailors, when well treated, are good-hearted and willing, more so than any others, but if not, they are more insubordinate than most others, and the traveller may spoil the whole tour by not *beginning* properly. In other respects they are industrious, contented, always merry and good creatures. If they even try to cheat those, whom they think unacquainted with the subject, a thief is seldom found amongst them, the tourist may leave his Dahabieh a whole day, and they will scarcely steal even a handful of tobacco.

5) If at a certain point of the voy

age a bakshish be given to the sailors, it must be given to one of *them*, who will divide it equally with the others, but if put into the captain's hand for this purpose, he will most probably take the whole, or the lion's share.

The voyage to Assuan is 578 Eng. miles. The tour is divided into several stations—the larger places on the bank, the distances from each other are the following:

I. From Boolak, the haven of Cairo, as far as Benisooef.

Boolak to El Masarah (on the East bank)	11 ¹ / ₃	Eng. miles.
Bedreshayn (on the estade of Memphis, Westbank)	4 ¹ / ₃	" "
Tibbin (W.)	5 ² / ₃	" "
Kafr el Ejal (W.)	12 ¹ / ₃	" "
Rigga (W.)	15 ¹ / ₄	" "
Atfieh (E.)	31 ¹ / ₃	" "
Gomon (W.)	6 ³ / ₄	" "
Benisooef (W.)	18	" "
	77	" "

II. From Benisooef to Minyeh.

Benisooef to Abu Girgeh (W.)	45 ¹ / ₄	" "
Minyeh (W.)	37 ¹ / ₄	" "
	82 ¹ / ₂	" "

III. From Minyeh to Assioot.

Minyeh to Benihassan (E.)	15	" "
States of Antinoë (E.)	15	" "
Tel el Amarna (E.)	10	" "
Monfalut (W.)	29 ¹ / ₄	" "
Assioot (after great winding of the river, West 1 mile from the bank)	25	" "
	94 ¹ / ₄	" "

IV. From Assioot to Girgeh.

Assioot to Aboo Dik (W.)	12	" "
Gau el Kebir (E.)	14 ¹ / ₂	" "
Akmim (E.)	39 ¹ / ₂	" "
Menshieh (W.)	9	" "
Girgeh (W.)	13	" "
	88	" "

V. From Girgeh to Kenneh.

Girgeh to How (E.)	35	" "
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Kenneh (E., on the other bank the temple of Denderah)

29 " "

64 " "

VI. *From Kenneh to Luxor (Thebes).*

Kenneh to Koos (E.)

18 " "

Luxor (E. opposite Kurna and Medinet Haboo, to the south, also on the East bank Karnak

30½ " "

48½ " "

VII. *From Luxor to Esneh.*

Luxor to Herment (W.)

9 " "

Esneh (W.)

23 " "

32 " "

VIII. *From Esneh to Assuan and Philæ.*

Esneh to Edfoo (W.)

30 " "

Hadshar Silsileh (Rock port E. and W.)

22 " "

Assuan (E.)

40 " "

Philæ (Island)

7 " "

99 " "

It may be here observed, that if the sailors are asked the distance from one place to another, they are never at a loss for an answer, but, as they have no idea of time and space, if they give a correct one, it is purely by chance.

The distance by land to these places is materially shorter. But the journey by land is too troublesome for those who are not accustomed to long tours on horseback, or on a camel, and the traveller must pass the night under a tent which he must take with him. One of the chief delights of the tour to Upper Egypt is the peculiar life on the river.

To those who have not really time to study the landscape, and the inhabitants, nothing of great interest, excepting the antiquities, will be

found. Those who seek charming views, changing scenery, or a fine country on the Nile, will be disappointed. From Cairo upwards, Egypt is now a broad, now a narrow green valley of the desert, surrounded by barren red gray chains of hills, which sometimes terminate in sharp cliffs running to the river; this valley is covered with fertile but prosaic fields of corn, sugar cane, vegetables, and cotton, in which, under the shadow of palm groves, sycamores, and small plantations of acacias, are gray villages, and here and there small towns of the same colour, adorned with white minarets and country houses of beys and pashas. Now and then, the tomb of a Moslemite saint. Here a herd of black goats, brown sheep, or gray buffaloes, there a train of

camels, a donkey rider, a creaking irrigating machine, veiled women with antique jars on their heads going down to the stream, naked children and barking dogs, flocks of geese, ibisses, and pelicans on the river, wild pigeons numerous as gnats flying over the villages, in town and village no end of offal, rubbish and ruin, and that is all.

On the other hand, life in a Nile bark has a charm which seldom fails to operate even on the most inert mind. The traveller is a perfect king in his boat. The air is balsamic, the sky clear, the climate an eternal spring, the gliding with the stream inviting to charming reveries and delightful contemplation which no other tour affords. For some there are vexations and tedious moments on the Nile voyage, but we found few who did not remember with delight the impression altogether made upon them, of the singular life in the bark which was for eight weeks their home, with its serene cheerfulness, and freedom from all restraint.

We now enter upon a description of the individual remarkable places between Boolak and Thebes.

Till arriving at Benisooef—with the exception of the pyramids—but little of general interest. El Masarah is said to be the place where the Troicus pagnus mentioned by Diodorus once stood, the village Mitrahenny, about the centre of old Memphis. S. W. of Rigga is a pyramid called by the Arabs Haram el Kedab *i. e.* the false pyramid, they erroneously assuming the base to be nothing but rock, and not belonging to the building itself. At Atfieh may be seen the mountain of

rubbish of Aphroditopolis, where once Athor or Hathor, the Egyptian Venus and goddess of the nether world, was worshipped in the form of a white cow. Benisooef is the chief city of a beylik (province) and the seat of a governor whose palace lies to the north. The pyramid seen in the distance is that of Illahun N. E. of the province of Fyoom.

This province is one of the finest and most fruitful of all Egypt, being a semi-oasis divided by barren mountains from the valley of the Nile in middle Egypt, but a southern opening in the valley admits the water in the flood season, and the country abounds in sugar plantations, rose, and orange gardens. Heretofore once the splendid buildings of king Amenemhe III., called by the Greeks Moeris, and here was the Moeris lake, where during the floods the superfluity of water was received by immense dams, to be kept for the summer when water is scarce. The place may be reached in about ten hours from Benisooef. The old bed of the lake is long since dried up, but the remaining traces of the dam may be seen for miles. Here, too, on the border of the lake stood the labyrinth, the king's palace, a quadrangular court surrounded on three sides by 3000 saloons and rooms, on the fourth a large pyramid, his tomb, closing the square. The crumbling earth walls of a later date still remain, and likewise fragments of white pillars. At the side, a circular hill shows the situation where the pyramid, of unburnt bricks, once stood. In the centre of the lake, according to Herodotus, there were two other pyramids, on the summits of which

set two gigantic statues of kings. No vestige of these pyramids is to be seen, but of their former existence no doubt can be entertained.

The tract as far as Minyeh has little to reward the trouble of landing. In Bibbeh is a Coptic monastery where the likeness of a Moslemite saint El Bibbawi is adored, which, judging from its form, is nothing more than St. George and the dragon. A few miles from here, on the E. bank, rises the high tabular mountain Gebel Shekh Embarak near the river. Near El Meragha, on the same bank, the rock wall of Hadshar es Salam (stone of prosperity) is reflected in the stream; the superstitious hold that no returning bark to Cairo can be considered fortunate till it has passed this spot. From Aboo Girgeh a road leads to Benesah, the old Oxyrhynchus, $2\frac{1}{2}$ Germ. miles westward. On the Gebel el Dayr, another chain of mountains hard on the E. bank, stands the monastery Sittah Mariam el Adra, inhabited by Coptic monks, often mentioned in works of travels on account of the customs of its domiciliants who swim to every passing vessel bearing European colours, exclaiming "Ana Christian ya Howadshi" begging alms, and brandy. Minyeh has a good Turkish bath, and the bazaar gives an opportunity to replenish the bark with provisions. In one of the four mosques are marble and granite pillars with Corinthian capitals, from one of which the Faithful believe water flows every Friday to quench the thirst of believers.

The first really remarkable remains of old Egyptian art are met with on the road between Minyeh and Assiut. There are the celebrated

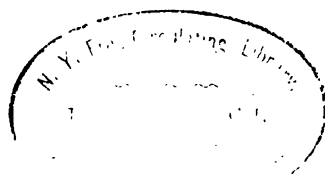
grotto tombs of Benihassan, and farther on the Speos Artemidos. These are situated beyond the deserted village Benihassan, in the mountains which stretch out many miles along the E. bank of the Nile, and they may be reached in half an hour from the point where the boat can put in nearest to them. They are less interesting for their size than for the figures with which the old Egyptians adorned their walls—paintings older than those of Thebes, and giving a clear representation of the manners of the people under the Pharaohs.

There are a great many grottoes, but a visit to a few will suffice. The northern are very different from the southern, having pillars from which the Doric originated. They are polygons of 16 sides lightly moulded $16\frac{1}{2}$ feet high and 5 feet in diameter. The ceiling is arched between each architrave, and the four pillars are so placed that the space is divided into a principal nave and two aisles. The pillars in the S. grotto represent the stalks of four water plants bound together, with a lotos blossom above. All the caves are decorated with painted figures, while the pillars and likewise the lower part of the walls of the northern are plastered to resemble red granite. In all the grottoes there are tombs in which the dead, to whom they were dedicated, lie. We can give only a few of the most remarkable.

In the first of the northern grottoes are represented the watering of flax and the process of making linen, agricultural and hunting scenes, a wrestling match, the storming of a fortress, a dance and the presentation of offerings to



'The burial-tombs of Beni-Hassan.



the person interred. In one place scribes are noting his revenues, in another, punishment is being inflicted on unfaithful servants, in a third his huntsmen are shooting the beasts of the desert. Here bird catchers take wild geese in snares, there nets full of fish are being hauled on shore, women playing on harps and others kneading dough &c.

The second is distinguished for the perfect style in which the figures are finished. The procession of strangers on the upper part of the north wall has been interpreted in various ways. Some consider them prisoners, and Champollion was of opinion that they were Greeks. Others take them for Joseph's brothers, but there is no ground for this conjecture. The most correct explanation is, probably, that they are a wandering family being presented by the scribe to the great person who is the proprietor of the tomb (he is called Nefothph). They are yellow bearded Semites, coming the same way from Asia which was soon after to be followed by a less peaceful intrusion (Hyksos). The time of this introduction and the date when this grotto was built is decided by the name of Sesurtesen II. being on the roll of the scribe—that of the 23^d century.

Two of the S. grottoes are likewise highly interesting. The first displays a hunt, in which the name of every individual animal is given in hieroglyphics, the same with the birds. In another place, women playing with a ball, in another, barbers, glass blowers, goldsmiths, sculptors, painters, weavers and potters at their trades. Further,

shepherds, showing by their decrepit appearance how little they were esteemed. On the E. wall are wrestlers in various positions, on the S. peasants being bastinadoed. In the next grotto but one, the figures of which generally are not quite so well executed, are seen draught players sitting, some curious birdtraps, and (on the S. wall) a place with magazines of round arched roofs—proving that the building of arches was not unknown to the old Egyptians.

The village of Benihassan was destroyed 30 years ago by Ibrahim Pasha, the inhabitants being incorrigible thieves. About an Engl. mile distant S.E. is the Speos Artemidos which the Arabs call Stabl Antar. It lies in a small rocky glen, about 500 paces from the entrance to it. In the valley, to the right are several arched tombs in the rocks, containing painted walls much blackened by smoke, the second of which is very interesting; over the cornice of the door is the name of Alexander, son of Alexander the Great, in whose name at that time Ptolemæus Lagi governed the country.

The next large grotto E. is the Speos Artemidos, i. e. the cavern of Artemis, itself. It was begun by Thotmes III., and ornamented with sculpture, by Osirei, the father of Ramses the Great, but never quite finished. It consists of a portico with two rows of quadrangular shafts, the outer ones only being in preservation. These bear the name of those two kings, and of the goddess Pacht, the goddess of night and destiny, not, as formerly supposed, the Egyptian Diana, which the holy art represents in the figure of a lioness or at

least with the head of one. A path leads thence to the temple, at the end of which is a niche 6 feet deep, where the figure of the goddess, or other sacred animal seems to have stood. The only perfect pieces of finished sculpture are on the inner wall of the portico. It is perceptible that they proceeded from a good period of Egyptian art. On one side, Thotmes III. is sacrificing to the deities Pacht and Thot, on the other, Osirei is kneeling before Amun, next to whom is Pacht, and in a line of hieroglyphics behind him, is mentioned, that he added the sculptures "in honour of his mother Pacht, the beautiful lady of the cavern."

In the mountains of *Shekh Timay*, a village also on the right bank and further up the river, there are many grottoes, of which the whole chain of mountains and the ravines are full. None of them are worth visiting. About 2 Germ. miles further up, is the site where once stood the city of Antinoë, founded by Hadrian in commemoration of his favourite, the beautiful Antinous, who was drowned. The modern name of this place is *Shekh Abadeh*. The ruins of a theatre and Hippodrome are insignificant. In the country about *Rodah* dwell many Coptic Christians, and the land is evidently better cultivated than elsewhere. A few miles further on the E. bank, the first doom palms are seen; a species of tree which further S. become more and more common. At *Mon-fahut*, a small town, the greater half of which has been destroyed by the Nile floods, a fate which threatens the whole place, are sand-banks marking the most northern crocodile

station, although it seldom happens that one of these monsters is met with.

Siout or *Assiut* is at the present day the metropolis of Upper Egypt and the residence of a Pasha. It lies on the left bank, about 2 Engl. miles inland, surrounded by beautiful trees; towering above it are the bordering mountains of the Libyan desert; it contains many mosques, a large bazaar, where provisions for the bark may be bought, and 20,000 inhabitants. Here halt the caravans from the long desert journey, and from Darfur and the interior of Africa, and refresh themselves under the shadow of the thickly grown sycamore avenues, and the cooling wafts of air from the stream. The city has 15 minarets, in the village taste of the province, but one also, in a noble form of lines, with 4 octagonal round balconies, decreasing in size as they reach the top of the cupola. In the yellow gray mountains beyond Assiut are the apertures of the primitive tombs in the rocks, quite destroyed. They belong to the old empire, have vaulted carved ceilings, mummy wells, and exhibit on their walls a parade of shield and lance bearers. From beneath the rocky covering of the grotto is a most charming view of the city, and the fresh, green plains of the vale. A market is held here on Sundays which is much frequented, and provided with many European wares. The palace of the governor is rather large, the building is from the materials of the old temple of Gow el Kebir. On the site of Assiut formerly stood Lycopolis "the city of wolves" so called from

the adoration of this animal, or rather of the god Anubis to whom it was sacred.

Gow el Kebir on the E. bank is the old Antæopolis, ruins of which were still in existence at the beginning of the present century, those of a Ptolomaic temple, and where the Egyptian myth has it, that the great battle was fought in which Horus, the last of the gods who reigned over the country conquered his wicked uncle Typhon and, with the help of Isis his mother, killed him. In Mishte, Shabeka, and El Shekh Shemendin, on the W. bank, great heaps of rubbish point out old places. Gebel Shekh Haridi is a prominent part of the chain of stony hills extending along E. of the stream. For centuries, in one of its caves the Arabs believe a snake has lived which possesses the power of curing all kinds of diseases. *Akmim* on the E. side is a town standing on the site of old Chemmi or Panopolis, and inhabited by many Coptic Christians. The traces of a temple near it are unimportant. A Greek inscription shews, that it was dedicated to the Egyptian Priapus, Chem, and built under Trajan. *Akmim* is the place where Nestorius, after sixteen years of exile, ended his days.

Girgeh, formerly the chief city of Upper Egypt, from its size and the number of its inhabitants, lays claim to be one of the largest cities in the country, and is in size little inferior to Assiut. In other respects, like all other places in Upper Egypt, it is built throughout of unburnt bricks, and much devastated. Formerly it stood about 1000 paces from the river, but now it has approached so

near, that some of the houses have been washed away by the water. Here is a Roman catholic monastery, whose superior is an Italian. It is now the oldest colony of the kind in Egypt. Once the town had also a large and very rich Coptic monastery dedicated to St. George (*Girgis*)—hence the name of the city. It at one time contained 200 monks.

In the neighbourhood of *Girgeh* are the ruins of *Abydos*, which ought to be visited, though, some later travellers make no mention of them. Those who by the up tour desire to see them, should hire mules at *Girgeh*, and they can reach the spot within three hours. To spare time, the bark may be sent on to *Bellianeh* or *Samata*, a ride of two hours. By the same rule, if the visit be made during the return tour from Thebes, they may set out from *Samata*, or *Bellianeh*, and go on board again at *Girgeh*. If the traveller intends to sketch, or make notes on the sculpture, he must set out early.

In the plains between *Girgeh* and *Abydos* is the hamlet of *Bardies*, well known in the time of the Memlooks, one of their most renowned beys having named himself after it. Further on, S. W. is a village surrounded by mounds of rubbish, which, in connection with the name of the place, *El Berbeh* (*Perpe*, in Coptic, is temple), justifies the supposition that an old sanctuary stood here.

Abydos is called by the Arabs *Arabat el Matfoon*—the entombed. Its ruins are very splendid and of great antiquity, taking their date from the time of *Osirei I.*, and his son *Ramses the Great*. They consist

of two tremendous buildings which, together with other ruins in the city, prove that Abydos, in greatness and magnificence, was inferior to few cities of Upper Egypt. Strabo even says, that it ranked next to Thebes. The city appears to have gained this importance owing to the supposition that Osiris was buried there. For this reason many rich Egyptians ordered that, at their decease, they should be buried where the body of their god had hallowed the earth. This has been proved by new discoveries. In the very extensive burial place of Abydos, many inscriptions have been found, shewing that many of the dead were brought from distant parts of the country that their last resting place might be near Osiris. The tombs are very old, some of them bear the date of the 16th and 17th dynasty.

One of the before mentioned great buildings, according to Strabo, was called the palace of Memnon, though, in reality, it was begun by Osirei, and finished by Ramses the Great. Its peculiar construction renders it interesting, and its roof is the only one of its kind in Egypt. It is built of large stone blocks, extending from one architrave to another, and not, like other Egyptian building, on their faces, but on the sides; the roof being so firmly formed, that it was afterwards chiseled out into an arch without danger to its stability. The whole was adorned with hieroglyphics and sculpture of many colours, and on the ceiling are the names and title-seals of the king, with crossbands, ornamented with stars and hieroglyphics. The capitals have the form of a lotus, or, as others have it, the papyrus

bud, and the roof of sandstone was brought probably from Silsilis. This building is now for the most part buried in the sand of the desert, but the part formerly to be seen consisted of two halls borne on pillars which, by a door at the end of a colonnade, opened one into the other.

The edifice N. of this, is the celebrated temple of Osiris, who enjoyed great adoration at Abydos, and received from it one of his titles generally used, "Ruler of Ebot"—the old Egyptian name of the city. It was finished by Ramses the Great, who enriched it by a magnificent sanctuary, whose walls were faced with Oriental alabaster. He also gave to the numerous chambers and courts many beautifully executed pieces of sculpture, and added, on the wall of one of the side apartments, the well known list of names of the Egyptian kings. This important document contained originally the names of all the ancestors of Ramses the Great. Unfortunately, however, the commencement had been broken away, so that the line of the oldest Pharaohs is lost to us. We have still the satisfaction of knowing that this list perfectly agrees with the names and dates on the other existing monuments, especially with those preserved in the Memnonium at Thebes. It was first discovered by Bankes, an Englishman, removed afterwards by the French consul general Mimant to Paris, and is now in the British Museum in London.

The burial ground of the place lies towards the North. Here are many tombstones of the time of Sesurtesen and other Pharaohs of ancient date, and a few blocks of

stone shew the ovals of the great Ramses, and the Ethiopian king Sabako.

A road leads from Abydos to the Great Oasis. It ascends the chain of the Libyan mountains, almost due west from the city. It is, however, somewhat troublesome, and another, leading from the more southern village El-Kalaat, is preferable.

Of the places more S. near the stream, the nearly demolished little town of Farshut may be next mentioned. It was once the principal seat of the line of Howara Arabs, renowned for their warlike character, but now only celebrated for their breed of horses. The next larger village is How, the old Diospolis Parva, of whose temple a few weak traces still remain, while the old town is indicated by a few heaps of rubbish and fragments. About a quarter of an hour's walk farther S. on the borders of the desert, other heaps of rubbish and racks of buildings are met with, of which those of a tomb are the most remarkable. It is that of a certain Dionysius, son of a scribe to the king Ptolomæus. It is built of hewn stone, consists of a row of chambers above and underground, the walls of which are covered with sculpture. These chiefly represent scenes in the court of justice, and others connected with funeral rites. In the centre of the inner wall of the upper chamber is a niche in which stands Osiris with a sparrow hawk's head, and entitled Sokari. At his side is the goddess Isis protecting him with expanded fans, and holding in either hand "the feather of truth". On one side of this niche is a judgment scene. Osi-

ris, before whom the four genii of Amentis stand on a lotus flower, while the female Cerberus keeps watch at the door, is seated on his throne and hearing the speech of Thot, which gives an account of the dealings of the deceased. Anubis and Horus are also present, and hold the scales of justice. On the other side the same gods conduct the dead to the presence of Osiris, next to whom Thot again appears.

Kaer es Syad on the other bank stands on the site of old Chenoboskion, a city in ancient times celebrated for its breed of geese, a peculiarity which now no town of Upper Egypt can boast of, though the towns and villages swarm with fowls and pigeons.

The crocodile is said to shew himself here sometimes, though few Nile voyagers can say, frequently as it has been the topic of conversation on board the bark, that they ever met with one below Thebes. Those who have before-hand cherished the hope of killing a "timsach" (the Arabic word for crocodile) may give it up, and not till arriving in the neighbourhood of Assuan think of it again, nor need they fear as far as bathing in the river, till they reach Thebes. The crocodile of the present day is shy, and flees at the approach of man, it cannot run fast, but can turn aside, and its body is so flexible that it can bring head and tail together. Cases of persons having been attacked by crocodiles in Egypt must be extremely rare, as nothing of the kind is ever heard of. Beyond Thebes it is more dangerous, and from here as far as Assuan it is not advisable to go into

the water from a sand bank. Beneath steep banks, where the river is deep and the stream runs strong, little danger need be apprehended. The crocodile can only be killed by a shot in the eye or jaws, a sharp conical bullet will scarcely penetrate his coat of mail.

Kenneh, a walk of half an hour from the E. bank of the river, is the native place of the porous jugs and bottles for clarifying the Nile water so much used in Egypt. They are made of clay found in a valley N. of the city, and the ash of Halfeh grass, called in Arabic *Sjir* (jugs) and *Gulli* (bottles). Hundreds of thousands of them are sent annually to Cairo and Alexandria. *Kenneh* is also a little market, trading with Arabia and Persia, through the medium of *Kosseir* on the Red sea, a distance of 26 Ger. miles. The city is somewhat large, at certain times swarming with *Hadshis* or Mecca pilgrims, and possesses nothing further of any interest. It may, however, be mentioned that a Turkish bath may be taken here.

On the W. bank opposite *Kenneh*, about an hour's walk from the river, once stood the town of *Tentyra*, of which nothing is left but the temple, and the name changed into *Denderah*. The temple, surrounded by a now deserted Arabian village, is one of the best preserved in Egypt. It should, if possible, be visited during the voyage up the stream, as, to those who have seen Thebes, it loses much of its effect. Donkeys for the tour may be had at *Kenneh*. The road leads through a picturesque grove of dates and doom palms, *mimosa* and cypresses, then over fields

of durrah and barley to the border of the desert. From a distance the eye is struck by the sight of the huge gate of the sanctuary which partly is buried in sand and rubbish, a bit of cornice sticking up at the left. Passing through this we arrive at the temple itself, which under the cornice or rather architrave and between slanting side walls opens to a porch. We now descend twenty steps, as into a cellar, and by the dusky light view a hall of most imposing appearance with six pillars in front, and altogether making twenty four pillars. From the capitals of these pillars, 60 feet high, and 8 in diameter, occupying a surface 100 feet long and 70 broad, on every side may be seen the face of Hathor the goddess of the lower regions—to whom the temple was dedicated—placid as Medusa. She has cow's ears, in remembrance of the animal sacred to her. On her head she wears, as symbolical ornament, the porch of a temple, the entrance to the world below. The pillars all round, and walls are adorned with finely painted sculpture, and look like embroidery. From this pillar the almost square capital is brought out in strong relief by the deep shadow, as the overhanging head dress of the goddess is sharply cut off at the bottom. Leaves of the sacred lotos spring up at the bases of the pillars, and the dark blue ceiling is sprinkled with stars.

Behind this open porch is an inner temple with still darker side chambers, and lastly the isolated, very dark temple of the sanctuary. The deep passages round the last, which are crept through with torches or tapers, are all sculptured. On the

roof, which is reached by a staircase in one of the side apartments on the right, at the hindermost corner, is a little temple of pillars of Hathor.

Hitherto it has been supposed that the porch of the temple was erected by Tiberius. This is an error. It must be admitted that the emperor appears, and likewise his successors Caligula, Claudius, and Nero in different parts of the sculptured walls, sacrificing to the goddess. The rings with the names are given with it. These prove nothing more, than that under the government of these emperors the porch was built, or, that the ornaments on the walls were completed. It is therefore neither more nor less than a testimonial of date in the Old Egyptian style, in which the whole temple is built, notwithstanding its belonging to a much later period.

The porch belongs to the order of architecture in which the sarcophagus of Mykerinos, of the third pyramid, was executed. It bears the same proportion in height and breadth, the same slanting direction of the side walls, the same separate concave cornices above, the same astragal which separates that cornice from the architrave or the lower stone beams, from pillar to pillar, but then, right and left, runs down to the inclined border of the side walls, and which, by this means embraces the whole of the lower part of the front under the astragals. Of course we have here the open façade, instead of the triglyphic construction of the front of the sarcophagus, but it is united below by bars between, and only opens in the middle, between

the portal pillars borne on the middle pillars to the ground.

If this porch or entrance-hall was built at the time of the Roman emperors, the building of the temple or the foundation of it was made at an earlier period. In examining the slanting side walls, whence protrude immense figures of lions serving as conduits, we find on the hinder wall the figures of reigning chiefs of the years in which the building of the sanctuary was begun. It is Cleopatra and her son, the young Cæsar as the Greek characters there point out. The face of the princess is much mutilated and even in earlier times the beauty for which she was renowned could scarcely have been discerned.

In front, in a right angle to the great hall of the temple, towards N. stands the so-called Typhonium. It is a deep place divided into different departments, to which now the rubbish heap leads down. Outside in the flank and rear, it is surrounded by a colonnade fallen into decay, the capitals of the pillars reaching to the roof exhibit everywhere the most brutish deformity, hitherto supposed to be that of the wicked god Typhon. This is also an error. The figure is Phtha, the primitive god of production, and the interior of the temple denotes a symbolical house for the lying in of Hathor, goddess of the nether world and of night, who, by her husband Re, god of the sun, has Ehu, the young god of day. We see Ehu, who is perhaps related to the Greek goddess Eos, represented himself in the temple, sitting on a lotos flower with his finger in his mouth, a sign of childhood.

These houses of *accouchment*, called Mameisi, are often met with at the sides of large temples, a god and goddess inhabiting them, and Phtha as primitive creative god is properly in those places.

The ball with the winged serpents over the portico, is the symbol of the sun, and the sacred vulture holding in each talon a feather sceptre, is the patron of heroes and kings. The Zodiac on the roof is a midnight constellation at the period of the summer solstice. In this chaos of figures, if carefully examined, may be found the signs of the lion, ram, virgin, goat, archers, twins,

and the scarabee, which last takes the place of the crab. From the roof of the temple a delightful view of the valley of the Nile.

From Kenneh, a well-ordered bark with favourable wind will make the voyage to Thebes—about 11 German miles—in 10 or 12 hours. The intermediate places, even the largest of them—Ballas on the W. bank, Koft E. d°, Kus, Negadeh, Gamolah and Medamot—are of very little interest. Thebes is the lustre and focus, which offers to the lovers of antiquity and art in Egypt all that is sublime and great.

CHAPTER V.

THEBES.

The ruins of Thebes.—Prefatory remarks.—Situation of Thebes.—Ancient Thebes.—The quickest and most convenient mode of viewing the ruins.—West side: temple of Koornah.—The Memnonium.—The Vocal Memnon.—Medinet Haboo.—Tombs of the kings.—Tombs of the priests of Assasif.—East side.—Luxor.—Karnak.—Points of minor interest.

We give first of all a short topography of the country where once stood Thebes, the city of Amun, with its hundred gates. The course of the Nile here is nearly N. and divides the shallow concave plains, on which are the ruins, into nearly equal halves. On coming up from Kenneh, the heights of Koornah, which reach nearly to the bank, shew the beginning of the W. half. These heights consisting of bare, sometimes precipitous limestone cliffs retire gradually to within half a german mile from the stream, and approach the water again within $1\frac{1}{2}$ Germ. mile from Koornah. The whole curve which towards the centre rises to a pyramidal point, and which may be termed the Western wall of the old city, is broken through in many parts by tombs, amongst which those of the queens and priests of Assasif are the most known. The valley of the more renowned and remarkable tombs of the kings winds deeply into the chain of mountains, reaching to within $1\frac{1}{2}$ Germ. mile of the Nile.

The ruin lying most N. of the W. half of the Theban plain is the temple-palace of Koornah. About $\frac{1}{4}$ mile W. S. W. from here is the Memnonium, or the temple of Ramesses the Great, and about $\frac{3}{8}$ of a mile S. the great temple of Medinet Haboo. Between the last two points nearly in the middle, a little towards E. and in the midst of green corn fields, the two sitting Colossi are prominent objects, one of which is called the sounding Memnon. On the E. bank, opposite Koornah, stands the immense temple of Karnak, surrounded by palms, distant about 1000 paces from the river, and about $\frac{1}{4}$ of a mile more S., and very near the water, Luxor, with its temple and obelisk. Beyond Luxor and Karnak, about 1 mile or $1\frac{1}{2}$ distant E., is that chain of mountains which may be named the E. wall, their three pointed rocks S. serve as a landmark of Thebes.

Thebes (in Egyptian, Tapé) was the chief city of Egypt, as it was the largest, in the early years of the new kingdom. The government by stran-

gers was broken up, indeed the Egyptian kings ruled over Asia and up to Ethiopia. Amasis the first king of that empire, whose central point was Thebes, threw off the yoke of the Hyksos, and soon added Memphis to the kingdom. But not till his fourth successor Thotmes III. was the enemy entirely driven out of the country, and conquests made in Asia. In the large historical inscription on one of the chamber walls of the sanctuary in Karnak, he gives an account of the number of his soldiers, and the booty taken. Still, there are no historical representations, only symbolic groups, and the foundations for building are of a very mediocre character. Architecture took a higher flight under his second successor Amunoph or Amenotep III., king of the Memnon colossi, who founded several principal groups near Thebes. But of him even, there is no historical picture. All left in the side places of the sanctuary built by him at Luxor is symbolic. The governments of the succeeding dynasties, under Sethos I. and his son, Ramses II., gave the greatest impetus to warlike power and artistic greatness. Sethos conceived the immense plan of the great hall of Karnak, which is beyond the power of description, and his deeds were worthy of being recorded on the outer wall. Names which are seen during the course of this fine sculpture, refer to the great Asiatic fields of battles, and the S.E. corner of the Mediterranean, which so many armies passed over. Ramses II. was even greater as a warrior and likewise as a builder of temples. He advanced to the Black Sea, and the valley of

the Nile is full of immense monuments of his name. He was the builder of the Memnonium. Under his son Menephtes we obtain the first chronological stability. Under him the Egyptian dog star period began, which ended A. D. 139, and comprehends 1461 years, so that he must have governed in 1322 B. C. Under him a second Hyksos invasion took place, but the enemy was soon obliged to quit the country. Ramses III. was the third great warrior and promoter of art; he built the temple of Medinet Haboo. After him came a stand-still, and the monuments gradually died away. King Sheshonk conquered Jerusalem, and, according to custom, had the princes who were taken prisoners represented on the wall of the great temple of Karnak, as he brought them by a long rope before the god Amun; but the desire of delivering a work of art no longer existed. A dynasty of Ethiopian kings ruled Thebes, whose names we also find on the monuments here.

Under the last Pharaohs Egypt was again raised to a flourishing state. The labyrinth was repaired, immense temple courts laid out in Memphis and Sais, and in the decorations of the tombs which rise from this period, we find a beauty and elegance of sculpture equal to the prototypes of earlier date. The kings were Psammetich I., who brought the first Greeks into the country, and Necho II., who conquered the Jews in the valley of Megiddo, but afterwards was subdued by Nebuchadnezzar at the battle of Karkemish. Amasis, the last king of importance, conquered Cyprus. Then Cambyses appeared on the borders of Egypt, fought in the

battle of Pelusium, conquered Egypt, and, as far as possible, destroyed its temples. In the time of his successors, neither in Thebes nor anywhere else, was a new sanctuary built, nor was the decoration of the older temples gone on with.

After the conquest of Persia by Alexander the Great, the Egyptian people returned with renewed affection to the old seat of the gods, and we find the interior of the temples of Luxor and Karnak restored by the young Alexander, and Philip Aridæus. Under the Ptolomies Egyptian art flourished. But the ancient greatness of Thebes had long since passed over to Memphis, the residence of the latter Pharaohs, and to Alexandria, the seat of the Ptolomies, and as the Thebans would not join in the caprice of the Alexandrians and their favoured Ptolomy Soter II., the city was besieged by him, and after three years resistance, was taken and wholly destroyed. As early as the time of Strabo small straggling clusters of houses only were left, and so it is to this day. The remains of the kings' castles and the great temples are the only relics left. Nothing more is to be seen of the city which encompassed them, its loam walls have long since crumbled away, and mixed with the fertile soil.

These walls were built no doubt of the Nile mud, the same as the places on the Nile of the present day. The houses on the Nile were high, and crowded together, they were four and sometimes five storeys high, small windows closed by coloured open shutters. Instead of a slanting roof, they had a pinnac-

led terrace, having an opening in the centre by means of which the cool air was conducted through the house. Above this terrace sometimes was a flat roof supported by pillars. The streets were narrow, as the climate demanded, that they might keep cool, perhaps covered over with mats, as at the present time, to protect the bazaars below. These bazaars had all the costliness which the tombs, if not in reality, have preserved in sculpture and painting; the cushioned chairs in fiery colours, the beds in the shape of lions and jackals, the small metal looking glasses with round disks, the handles of figures. Further, there were small vessels for holding the black paint with which the Egyptians, as at the present day, drew a dark ring round the eyes to make them appear larger and more beautiful. There were also choice vases of alabaster, bronze, and glass—glass, through which beautifully arranged colours were reflected. There were likewise wigs which the warrior could as little dispense with, as the grand princess, not that nature required it—it was the fashion. All kinds of jewellery with the picture of the holy Scarabæus with real and imitation stones, little gold baskets, silver gilt caskets, ebony boxes inlaid with ivory ornaments, small figures of gods, so small that to appreciate them they must be seen through a microscope.

All the work of this industrious people was in the open street, as it still is, every where in the South. In the more common streets—the reader who is acquainted with Egypt will observe that these descriptions are not imaginary, but taken from

the sculpture galleries of Thebes, and especially from the representations on the tombs—sits the poulterer in his booth, hanging out his plucked geese in a row. A skin hanging out represents the business of a shoemaker. He holds the strap he is cutting, cleverly between his toes, or while sewing, draws the thread through with his teeth. If these artisans have nothing to do, they play at draughts or Mora, a game still played in Italy—one of the players holding up a certain number of fingers of his right hand, the other at the same time doing the same; should the number held up by the latter correspond with that of the former, he has won.

The streets of artificers in old Thebes would perhaps not seem so strange to us, were we not suddenly to see above the crowd of these people two immense figures, between which is a principal street leading to the bridge of boats connecting the West with the East half of the city. Here are assembled trading ships laden with animals and earthen vessels—those still made in Kenneh—pleasure boats and all kinds of vessels, little differing from those now seen on the Nile. Suddenly the merchant vessels, the light papyrus boats, and the fine gondola disperse, and the splendid, gilt bark of a Ramses Meiamun with its purple sail and regular and rapid strokes of the oar passes like lightning. The king sits on his cushioned throne in the middle, and behind him kneel his servants, with fans to keep off the flies. Is the prince dreaming of the lion-hunt represented on the outward wall of his temple, where one lion is sprawling under

the wheel of his carriage, while the second struck in the back advances a step forwards, the king himself brandishing his spear behind to meet the spring of the third?

The houses of the higher ranks were not so high and were interspersed with numerous gardens. The Egyptian garden with the vine arbor in the centre, or with colonnades of light pillars grown over with vines, with its avenues of high, feathery date palms mingled with the doom palm with its branches of fans, the fish pond, and the grand entrance portal in Egyptian style, is well known. The interior apartments of the villa itself open into the colonnades of a court, also lined with trees. These apartments, of course, shine no less from the colours, which in bold patterns of ornaments may be collected from the walls of the tombs.

Perhaps they are celebrating a festival, when they place garlands and wreaths of lotus blossoms round the necks of the guests, and lotus flowers in their hands. Female musicians play the guitar, and double pipe, the harp and tambourin, sing mirthful songs accompanied by clapping of hands—a race who in the Almebs and Ghawazis of Upper Egypt keep up the custom to this day. If after the feast, the higher guests play a little, it is not the common Mora, but draughts, with white and black figures, like those, preserved on the sculpture, which king Ramses used when playing with his daughters.

Were the cup bearer in her wonderfully simple costume to hand us a cup of wine, we should be rather astonished and perhaps refuse it.

The wine is adulterated with gum, still the custom of the Greeks who adopted that custom from Egypt. In the Old Egyptian wine jugs collected in the ruins of the city, sediment of gum is still found.

Before entering upon the monuments of Thebes, a few prefatory words on the nature of Old Egyptian art. We quote from Braun's history of art.

"It necessarily requires a practised eye to distinguish the Egyptian style at the time of its rise (as in Thebes) and the time of its fall. There are some who hold both as deformities. In order to understand Egyptian art, we must study the imagery so long till we are able to give up this idea. Conventional rules of beauty must be wholly banished. When this is got over and we are accustomed to the forms and rules of Egyptian art, we enjoy a rich treat. It is true that, in Egypt for hundreds and thousands of years Tradition said: 'a man is made thus, and a horse thus'. But we have a right to require of art an observance of, and an imitation of the most beautiful forms in nature. This the Egyptians did not observe. The once, perhaps unjustly, legitimized forms were always repeated; for instance, if a cow be represented it is done in profile, but her horns which ought likewise to be given in profile, are placed as if a full face were given, growing in opposite directions. No one ever saw such a cow, but the example is catching, and when we are once accustomed to the picture, we may be very easily induced, without thinking about it, to repeat it. Or, take for example the 'oxen slaughter' which is al-

ways the same. The fallen ox bound by the legs is shamefully out of drawing. But it never occurs to any one to go where this may be seen in nature, and draw it on paper, but the ox is always given according to this idea, or the once given construction relied upon.

Notwithstanding, we should be wrong, were we to deprive ourselves of the enjoyment on that account. Egyptian art, where it often loses in correctness of form, genius seems to supply its place. We would rather live with the comparatively undeveloped representations of the time of the Egyptian nobility, than with the whole pomp of empty phrases lavished on favorite forms of classic art.—

These figures are invariably with the profile of the head turned to the right or left, but the breast appears always in full. The legs again are in profile, and remain so even when the head, which is very seldom the case, is in full front. A three quarter figure is never seen. We allude to the sculpture which comes out in slight relief on the walls. Also the free statues which are no longer so numerous in Egypt, and known to us through the museums of Europe: the presumptuous unpractised kick against the incorrectness of the ear being too high, this long flat foot, complain of the want of proper delineation of the muscles, and of every natural movement. The figures sit either with the hands on their knees, or stand with one foot before, and their arms hanging at the sides. But observe whether beyond the admiration of the splendid treatment of the material in the polished granite surface, such a breast, such a shin

bone, you are not by degrees struck with the earnestness of character. It is true, Egyptian art could never exceed certain limits, but thanks to their inflexibility they never went below certain limits."

We now give a few hints as to the best way of seeing Thebes. It is here presumed, that the traveller can only devote three days to see the antiquities, although four were desirable; one, for the temples and palaces on the Westside, one for the tombs also W., one for Luxor, and one for Karnak.

The bark coming from Cairo generally lays to at Luxor, where provisions may be had, where the consular agents reside, the post is also there, and where guides are easiest procured. Here a guide is indispensable, the objects worthy to be seen lying so scattered on the W. bank. The guide receives 10 piasters a day, a horse will also cost 10 piast., a donkey 5 dⁿ. Of the guides for the W. bank the Arab, Achmed Gurgar is to be recommended as the best informed. Be careful, and do not be in a hurry to buy antiquities, scarabæi, blue glass figures of gods, glass bead necklaces, old Egyptian seals, rings with hieroglyphics, every where offered for sale. Many no doubt are genuine, but most of them are of modern manufacture.

Those who will not take the best first—a proceeding by which one is apt from the recollection of the best, not sufficiently to appreciate the more humble—should commence their observation of Thebes, on the W. side; and with reference to the single objects, we recommend three days for their inspection.

1st day. Having provisioned the boat with cold meats, bread, wine and a few gullies of water at Luxor, be rowed to the W. side early in the morning, visit the temple of Koornah, then the Memnonium and the Colossi, finishing with the ruins of Medinet Haboo.

2nd day. To the vaults of Assasif—the temples of Dayr el Bahri and Dayr el Medinah (of which little remain)—either on foot over the mountain, or a roundabout way on horseback to the tombs of the kings; the most important are Nos. 6, 9, 11, 14 and 17, to see which 4 hours at least will be necessary.

3^d day. To Luxor, requires but a short time—ride to Karnak whose ruins are the crown of majesty of Thebes. Fortunate is he who can devote 2 days in musing on these points, 1 for a preliminary impression, and 1 for a closer examination of individualities, by which means alone a lively impression of this gigantic building can be retained. It is the oldest monument in Thebes.

We come now to a brief description of the most remarkable objects in Thebes, commencing with

The temple-palace of Koornah.

As already observed, the temple palace of Koornah stands on the W. side, and to N., about 1000 paces from the bank of the stream. The building begun by Osirei and completed by his son Ramses II. was dedicated to Amun, the Jupiter of Egypt. It is sometimes called by the Arabs Kasr el Rubayk. It is

about 3200 years old. It is small, in comparison with other ruins, but interesting for its grand style, the freedom and elegance of its hieroglyphics, and the sculpture on its walls. The entrance leads through a pylon, which, besides the name of its founder, shews that of king Ramses III. The pylon which is partly fallen is followed by a dromos 128 feet in length, whose Sphinxes are much damaged, and, in the midst of the Arabian loam huts, are scarcely to be recognised. We then proceed to a second pylon likewise much decayed, from which, another dromos leads to the temple whose pillars belong to the most ancient Egyptian order.

These pillars differ from each other in form, and the same may be said of the three entrances through which we pass to reach the temple itself. This consists of a central hall supported by six pillars, and is 60 feet long. On each side are three small chambers, one of which leads to a side hall, and the opposite one to a passage, and an open court on the E. side. Towards the upper end of the hall, five other chambers open, the centre one leading to a large room supported by four square beams, behind which is the sanctuary. All is fallen more or less into decay, and full of rubbish and slate. The side hall W. belonging to the king's palace is supported by two pillars, and leads to three rooms behind which, traces of others are evident. On the E. side there was besides a large place like a court extending N.

On the architrave above the vestibule we meet with the dedication of

Ramses II., to whom, in his attribute as Pharaoh, Amunre hands the emblem of life. N.W. of the inner walls of the vestibule are the holy altars of queen Ames Nofriare and Osirei, each accompanied by twelve priests, a high priest and a fan bearer, carried before the god of the temple, and a small tablet, added later, represents the king Ptha Se Ptha, in the presence of Amunre, Ames Nofriare, Osirei and Ramses II. receiving the emblem of regal dignity from the hands of the god.

The most interesting part of this temple is the side wall, which, with the three apartments behind it, was built by Osirei in honour of his father Ramses I. and faced with sculpture by Ramses II. On the front wall, to the right on entering, on the lower part is represented king Ramses II. being introduced by Mandoo to Amunre, behind whom stands his grandfather Ramses I. with the attributes of Osiris. Above him the learned men read "the good god, Ruler of the world, son of the sun, Lord of might, honoured by the great god the Lord of Ebot (Osiris)". Thot, the god of letters, notes on a palm branch the renowned years that this king governed. On the upper table he is presented by Atmoo and Mandoo to the god, who, in handing him the emblem of life, says, "I have accompanied thee that thou mayest consecrate the temple to thy father Amunre."

On the table over the door, two figures of Ramses I. sitting on altars receive the sacrifices or prayers of his grandchildren. One wears the crown of the upper, the other that of the nether kingdom. On the other

side the king sacrifices to Amunre, Konso, and the deceased Ramses I., and on the other side-wall, Osirei receives similar marks of honour.

In the centre hall Osirei is praying before the statue of his father. All the side apartments are from Ramses II. and on the cornices of the side doors in the great hall is the name of his son Pthamen, which was added later.

The Queen Ames Nofriare again appears in the court, and at the outer side of the N.E. corner and on the fragment of a wall on the S.W. side the representation of an Ethiopian ox, and a kind of goat brought in by priests.

Many of the sculptures still retain the colours with which they were originally painted. In the neighbourhood to W. are still a few granite and sandstone blocks, the fragments of old statues and partially faced with sculpture, which are of interest only to the learned. Without noticing them further we repair to the

Memnonium or Rameseum,

which we recognise from afar by its yellow pillars. The Memnonium, on account of its noble proportions, the elegance of its sculpture, and symmetry of its architecture, is one of the most celebrated works of Egyptian art. No Fellah village ever having stood near it, the ruin standing on bare desert sand, not on decayed walls of old Nile mud huts, and the separate groups of fragments not so deeply buried in rubbish as elsewhere, but open and fanned by the breezes of the adjacent fields and

trees—all these combined render this ruin a most delightful sojourn.

It is, at the same time, the only remaining temple which has been described by the ancient, for under the name of "tomb of Osimandyas" it has, from older sources, been fully described by Diodorus. We recognise the pylons as there given, i. e., the former rock front of the first court, consisting of two square stone towers, gradually diminishing towards the summits, with the upright portal between them. The surface of the front walls is broken off, and conceals in its confused chaos the historical sculptures of its blocks.

Behind this, on the other side still smooth stone wall of the door system running the whole depth of the temple, was the first quadrangular court surrounded with halls, but of which scarcely anything but the space remains. At the entrance of the second court once sat the colossal figure of king Ramses II., large fragments of which are scattered about. It was the largest statue the Egyptians ever produced, measured 60 feet in height, and its weight computed at about 900 tons. One of the toes was 3 feet in length. The prosaic minded Arabs cut many millstones from the head, without any very material diminution being perceptible. The material is the fine granite from the cataracts of the Nile, and one does not know which to admire most—the splendid stone without flaw or gap, the art of polishing and elaborate preparation of the stone, or the skilfulness employed in transporting such an immense mass a distance of 200 miles. The artist who produced the statue was Memnon of Syene. On the sta-

tue, according to Diodorus, was written, "I am the king of kings, Osimandyas; if any one wish to know how great I am and where I lie, let him surpass one of my works."

The front right corner of the second court still stands, pillars which supported the large figures of Osiris—whose heads the destructive spirit of the Persian conqueror has knocked off—with arms crossed, keeping watch, and enjoining devotion. The pillars are connected by joists with each other and with the remains of the wall.

Three entrances from the second court led to a large saloon, built "after the manner of an Odeon", and containing 48 pillars. Altogether it is in very good preservation. A double row of 12 gigantic pillars, 45 feet high and 23 in circumference, crowned with a calixed capital, leads through the middle, and reaches the ceiling of hewn stone blocks. The two neighbouring rows want an addition of high windows over their burgeon capitals, in order to come half way up the centre nave, and so by these high windows to light these, and the whole hall.

The forest of pillars, also with the coping bud, forming a colonnade on both sides, supported the lower stone roof of the aisle. At the entrance were colossal statues, amongst them, that known as the young Memnon; its head is now in the British Museum. The calixed capital over the shafts of the centre aisle, is in as great perfection as it ever attained in the time of the Pharaohs. All transitions from the period of the pyramids, where we see little tottering shafts with almost obliterated flowers, up to this massive bowl, are

wanting. This elegant imbricated bowl, at the base, has still evident signs of a circle of calix leaves. All the parts of the bowl itself which is a combination of several, like the shaft of the pillar, seem to be lost. Nor till the time of the Ptolomies did the primeval construction of the calix reappear. The shaft in the middle is perfectly round and smooth as far as the neck, with five fillets under the calix. The other fillets are changed into rows of hieroglyphics. The base of the column faced with pointed leaves is much dwindled away, so that the foot plate which serves as the base, seems almost wholly rounded off. The shafts in the side rows are like those of Koornah, instead of in the middle they are decorated higher up, and the head of buds rests in a sort of coat of mail. The bud is not ninefold, as there, but quite plain.

There is also a smaller colonnade which once had apartments at the sides, and an astronomical ceiling of which no traces are left. Here was the library of the temple, over which stood the words "Refreshment for the mind." On the door columns leading into the adjacent (now no longer existing) part, are Sesh the goddess of libraries, and Thot the god of writing and theology, writing the name of Ramses II. on the leaf of a sacred tree, and transmitting immortality.

Of the remaining buildings belonging to this temple we describe the following as of most importance.

The N. face of the E. pylon represents the taking of cities of an Asiatic enemy, whose prince is led in chains to the camp of the victorious

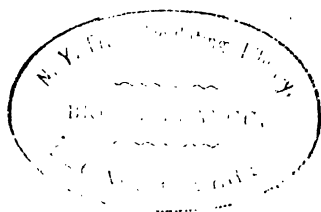
Egyptians. The hieroglyphics give the names of the cities, stating that they were taken in the fourth year of the reign of Ramses II. The sculpture denotes the Egyptians as a cruel people. A soldier tears the beard of a prisoner while others strike him. In the background are people on foot, a few war chariots, and a camp signified by a wall of Egyptian shields with a door, near which are four divisions of warriors keeping guard. Here the booty,—oxen, chariots, donkeys, &c.—there an ass laden with a heavy sack of gold, apparently about to fall. A foot soldier salutes his superior, another in the midst of the booty bends his bow, a third hangs a water skin on a stake that he has stuck in the ground. Below, troops returning home, behind them, surrounded by his fanbearers, the king reaching out his hand to receive the homage of the priests, who approach his throne to congratulate him on his return. His charicteer is also present, and three servants with difficulty hold the prancing horses. Lower down four Egyptian soldiers, preparing to flog two prisoners, who stretch out their arms imploring mercy.

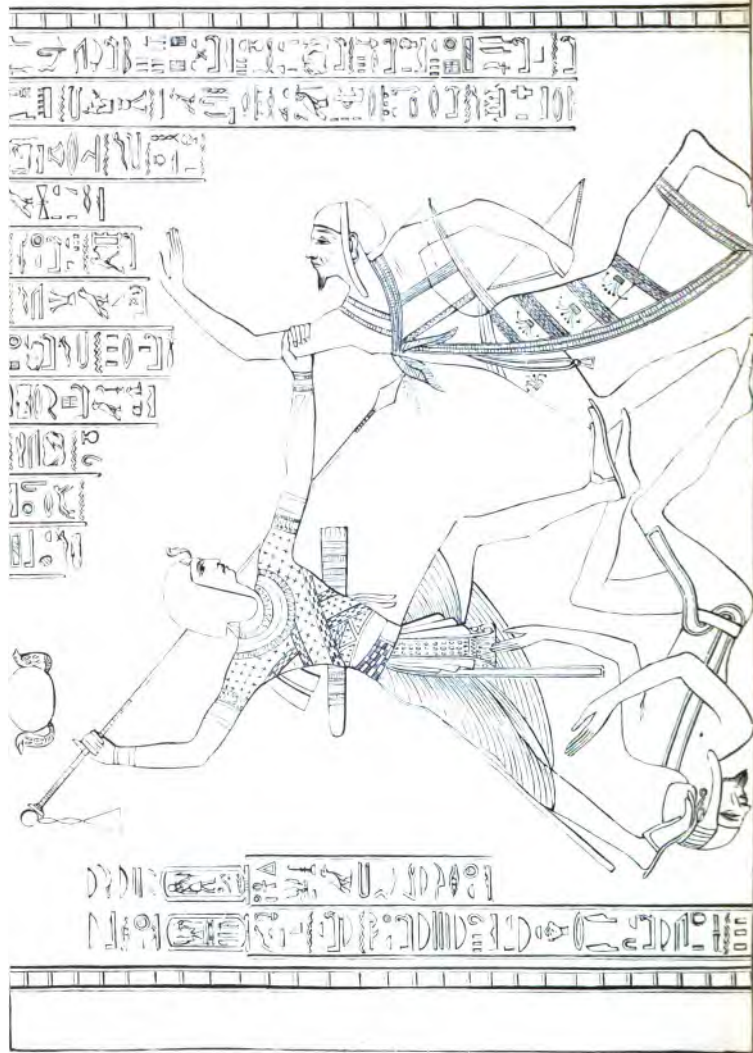
On the W. tower is another representation of a battle, where the king is shooting an arrow at the broken ranks and retreating chariots of the enemy. Above, he and his chariot are again seen, and also on two other tables: on the one, where he is striking down the chief of the enemy with his mace; and on the other, helmeted, accompanied by fan bearers, going to the temple.

On the N. side of the S. E. wall, in

the next enclosed space is an historical picture reminding us of the Iliad, also a scene from the life of the hero king Ramses II. He is pursuing the enemy, who have taken to flight, with their war chariots over plains towards the river, and seek refuge behind the walls of a city. To obstruct the march of the Egyptians, the enemy with many chariots have crossed the river, two arms of which surround the turreted city walls, a division of foot soldiers has passed over the bridges, and is drawn up on the opposite bank, to second the attack, or to cover the retreat. Beaten by the Egyptian conqueror, they are obliged to flee, many are drowned in the river, and many fall by the arrows of the besiegers. Those safe on the other bank are received by the troops, consisting of three battalions—according to the hieroglyphics, of 8000 men. Some carry the lifeless body of their commander, who appears to have been drowned, to the rear guard, and endeavour to restore him by holding his head down for the water to flow out. Others petition the vanquisher for grace, and worship him as their god.

Above this battle scene is a procession of priests carrying the picture of the Theban ancestors of king Ramses. The first is Menes, after him Manmoph, and then the kings of the 18th dynasty. The remaining objects are much delapidated; the king cutting ears of corn for sacrifice, the queen, the sacred ox and the pictures of the royal ancestors placed before the God, are difficult to be discerned.





Near the W. stairs of the N. corridor, the king is kneeling before Amunre, Mant and Konso. Thot notes on a palm-leaf the years of his reign; Mandoo and Atmoo conduct the king to these gods.

On the other side, the S. wall of the great hall, is again a battle piece, small, but interesting. Here are seen the scaling ladder and the testudo (an arrangement of shields used for protecting troops). A town on a rock is bravely defended, and many of the Egyptian besiegers lie struck by the arrows, spears, and stones of the besieged. The latter must surrender on the approach of the king, and heralds bring presents to appease his wrath, while the king's troops put to the sword the scattered armies of the enemy. Some of the learned opine that these little scenes represent a war waged in the Delta by Ramses II., others, perhaps more correctly, that the scenes lie in Assyria.

At the upper end of the great hall on the N. W. wall, the king receives a battle axe and two sceptres from Amunre, who is accompanied by the goddess Mant. The hieroglyphics state, that the goddess is the guardian of the palace of Ramses the Great, and that the king is to smite the heads of his enemies with the battle-axe, and with the sceptres rule the land of Egypt. On the corresponding wall he receives the emblem of life, and authority to govern from Amunre, who is accompanied by Konso, in the presence of the lion headed goddess. On each of the walls under these are tablets, on which are represented a procession of the

twenty three sons of the king, and in the W. corner three of his daughters.

In the vicinity of the Memnonium are several ruins of small temples and other buildings, also numerous fragments of Colossi and other statues, which at present we will not describe.

If Diodorus declares the whole to be the "tomb of Osimandyas" an explanation will be necessary. This was built by Ramses II., called by the Greeks Sesostris. He is the colossus of the first court, his deeds adorn the walls. It is evident, that his tomb is not here, but opposite, amongst the kings' tombs in the valley; more of which by and by. Osimandyas, Sesostris or Ramses certainly does not lie here, but this temple was consecrated to his memory. Each pyramid had a small temple towards E. consecrated to the dead lying in it. Here therefore is the whole mountain in W. with its innumerable tombs as a pyramid, or chain of pyramids to be comprehended. An isolated chamber of the most Holy, or place appropriated to an image of a god or an idolized animal, these temples of the dead do not possess. In the others such is always to be found.

Amongst the last mentioned ruins in the vicinity of the Memnonium, those of the temple-palace of Amunoph III., about 1000 paces S. W. of them, consisting of fragments of pillars, sphinxes, and statues, are the most important. From these ruins a dromos 1100 feet long, but of which now few traces only remain, led to the

Sitting Colossi,

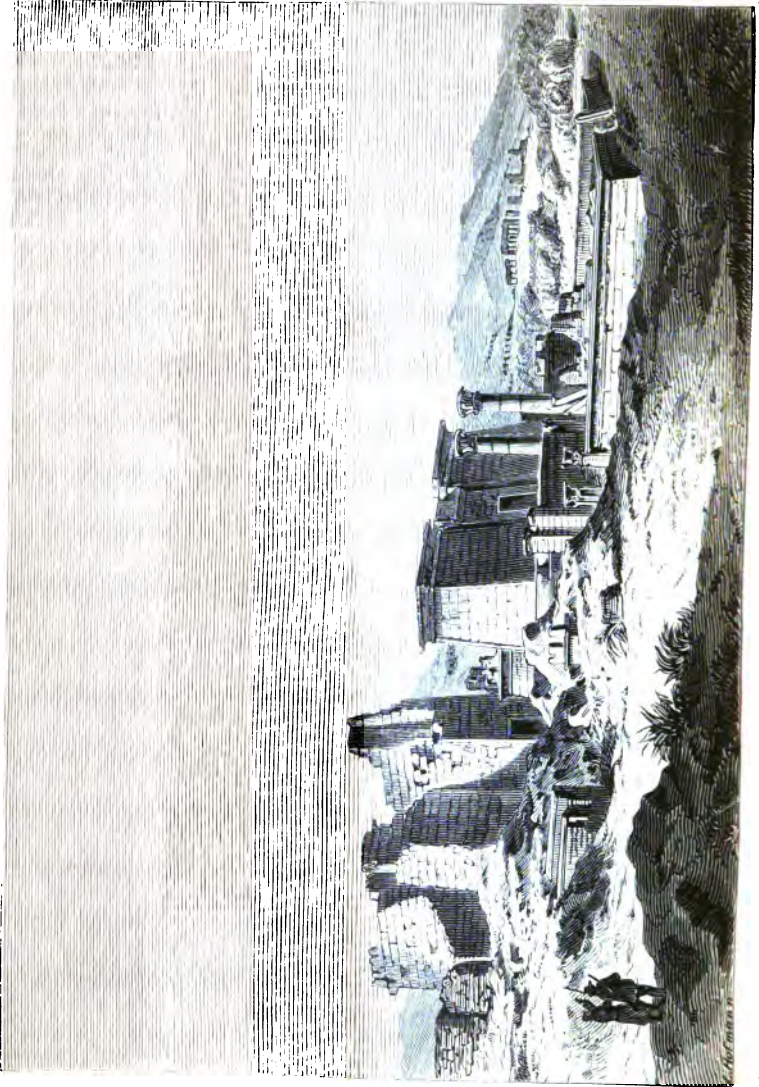
of which that to the East is the sounding one. They sit desolate in the green plains, during the floods surrounded by water. They were erected by king Amunoph, and both represent this king: they are about 20 paces apart. The faces, sadly mutilated, are turned towards Luxor, whence the great track led to the "King's way", where the colossi, besides a few others whose fragments lie scattered about, served as ornaments. Other parts of these gigantic statues have also been much damaged by time. They have still a majestic appearance. In size and form they resemble the fallen granite statue in the Memnonium, but they are not so heavy and the stone is by no means so fine as of that. Their height, including pedestal, about 53 feet, measure 18 feet 3 in. across the shoulders, 16 feet 6 in. from the shoulders to the elbows, $10\frac{1}{2}$ feet from the crown of the head to the shoulders, 13 feet from the elbows to the points of the fingers, and 19 feet 8 in. from the knees to the soles of the feet. Each foot is $10\frac{3}{4}$ feet long. Between the feet traces of a small figure are seen, said to have been the consort of the king, whose figure 18 feet high is again on one side of the throne, and another of the same height, on the other side, represents the mother of Amunoph. The thrones are ornamented with the figures of the Nile god, who holds in his hands stalks of two plants peculiar to the Nile, twining round a kind of pedestal, which is surmounted by the

name of the Egyptian Monarch—a symbolic group, said to denote his might over Upper and Lower Egypt. A row of hieroglyphics extends from the shoulder of the statue down to the pedestal; this contains the name of the king, whom the colossi represent. These statues are called by the Arabs Shama and Dama.

The so called sounding Memnon is most sadly mutilated—the inscriptions upon it say, by Cambyses. A tradition—believed till not long since—has it, that it greeted the rising sun with a peculiar tone. Roman prefects, and emperors listened with devotion to the wonderful sound. In later times it was considered a freak of nature. After the coldness of night, it was said, the warmth of morning drove the cold air out of the cracks of the stone, making a murmuring sound. In the present day, the statue is deprived of even this last remnant of wonder, and Memnon sounds not only of a morning, but at all hours of the day, not once, twice, or three times, as was its wont, out of particular respect for Hadrian, but as often as required—for 2 piasters. In the lap of Memnon is a certain stone which, when struck hard, produces a clear metallic sound. Behind is a small square opening, not visible from beneath, in which probably, in ancient times one of the priests concealed himself, and performed this diurnal wonder. This is done now by one of the resident Fellahs for the before mentioned sum.

We now proceed S. W. to the





The ruins of Madinet-Habab

Ruins of the temple-palace of Medinet Haboo,

classed amongst the largest edifices of Egypt, having sculpture on the walls, which rank with the most interesting. The name Medinet Haboo springs from the Coptic village built of unburnt bricks, which once covered the remains of the temple, but now forlorn and a decayed mass of ruin. From the rubbish arise the royal castle of a younger Pharaoh, the third Ramses Meiamun (the rich Rhampsinite of Herodotus), who built it 1300 B. C. Here he resided in three broad pyramidal towers of block-stone, now fallen to decay, two in front and one behind, with a small court between them. In the court are windows and balconies richly sculptured, and supported by barbarians' heads. The portal of the hinder tower is destroyed, and, to see the sculpture in the corner window of the upper chamber of this tower, one must ascend through another window. This was once the royal harem. The tower is built of such immense stones, that it does not seem exactly inhabitable, it has broad pyramidically inclined windows, and is crowned with machicolated pinnacles. The chambers appear to have been arched.

At the right, near the castle is a temple, the porch front of which is well preserved. The front of the temple with the two high pillars—which are substitutes for the obelisks usual here—before the entrance, conceals a series, several hundred feet long, of smaller and broader pillared and columned courts, into

which we look down from the heaps of rubbish at the foot of the castle. They belong to various epochs and in their direction from back to front follow up the names of the Roman, Ptolomite, Ethiopian, and ancient Pharaohs ovals. It is not one of those temples built by an individual king to himself. In the series of courts it has also the small chamber of the sanctuary, which is wanting in the other. It contained here, in Thebes, probably a figure of Amun, or a live ram sacred to this god and representing him in the language of hieroglyphics.

Behind this temple rises a second, larger and more beautiful, which, like the Memnonium, is the creation of the ambition of an individual, one of those temples of honour in which kings used to commemorate their deeds. We meet again with a double fronted, pyramidically inclined, massive aisle, with the door between enormous pylons adorned below with sculpture. The much delapidated fore-court is entered by the first door. At the left, rising above the rubbish heaps, the capitals of the flank: at the right, the mutilated figure of Osiris on the pillars of the other hall. To these succeed tremendous pylons. The porch between leads to an inner court, which exhibits traces of splendid colours. The very ceiling of the colonnade, which borders it at the entrance, is still blue, with golden stars. Right and left of the court are numerous columns: towards the front and behind are Osiris pillars, of which the opposite order form a long hall and colonnade. The Copts, who subsequently

made a Christian church of it, have knocked off the heads of the idols, which lean with crossed arms against the pillar, and plastered the triumphal entry of Ramses III., who built the sanctuary, with dirt. Of the fragments of the destroyed inner temple, they formed something like Corinthian pillars, which still stand or lie in the court, tasteless, and incompatible with the Egyptian spirit of the halls.

The great back door of this court under the double hall of pillars and columns was to lead further into the covered saloon of pillars which was usual in the Egyptian temples. It has disappeared to the soles, and even that is smothered with dust and dirt.

The sculptures on the walls are still more interesting than the ruins. The following are the principal pieces.

In the small court, the front is almost wholly taken up by the colossal figure of the founder of the temple-palace, Ramses Meiamun is brandishing his battle-axe over the heads of bearded prisoners, with his left hand holding them by the hair. Amunre, equally large, offers him the curved sword with the words, "Take this weapon, my beloved son, and smite the princes of strange lands."

The tablet on the lower wall represents leaders of the people subject to Ramses Meiamun. Their arms are chained behind them, those with a papyrus tuft or lotus flower (according to Champollion) denote whether the person is an Asiatic or an African. These

figures, so different in costume and countenance, show correctly the features and dress peculiar to the nations they are intended to represent; and the hieroglyphics give the names of each people, one after the other. Two of them have disappeared, the remaining five represent chiefs of the countries of Kooshi, Terosis, Torao (Africans), Roboo and Mashaush (Asiatics).

The front of the wall of the left hand pylon was a similar picture, but here all the prisoners are Asiatics.

On the side wall, Ramses, with helmet on his head and quiver at his back, conducts prisoners before Amunre, who says to him, "Go, place thyself in power over the nations, take their strongholds and put their chiefs in bondage."

In basrelief, with which the side walls of the first pylon are faced, are represented other great deeds of the ruler. On the left is the god Ptha Sokaris giving Ramses thirteen Asiatic kingdoms, the names of which are denoted in the squares which serve the enchained people as shields. A still legible inscription informs us, that this conquest took place in the twelfth year of this Pharaoh's reign.

On the right wall the god Amunre with the sparrow-hawk headed Phra presents the warrior Ramses the scythe, to slay the twenty-nine nations of the North and South. The first of the gods addresses the king in a long oration as follows: "Amunre has spoken: my son, my beloved offspring, ruler of the world, the sun, who administers

justice, friend of Amun, all the power of the earth belongs to thee. The nations of the North and South are trodden under thy feet, I deliver to thee the government of the southern lands, throw them and their children into bondage, dispose of all in their land. Those who submit themselves, let them live, those whose hearts are against thee, punish. In like manner I deliver to thee the North . . . the red land (Arabia) lies under thy sandal." Very obliterated hieroglyphics tell us that these conquests were made in the eleventh year of this king's reign.

The pylon, at the back of the first court, also glorifies, in immense bas-reliefs, the triumphs of Ramses Meiamun in the ninth year of his reign. The king, whose head is decorated with the insignia of the eldest son of Amun, enters the temple of Amunre and the goddess Maut, with beardless and different kinds of prisoners in chains, called Shakalasha, Taonau, and Purosato, supposed to belong to Indian nations.

The red granite side posts of the porch connecting the two walls of the second pylon represent the adoration of Amunre and Phtha. Two sacred inscriptions at the base shew, that Ramses Meiamun dedicated this porch to his father Amunre, and that both aisles had been so splendidly decorated with costly metal, that Amun himself was delighted on seeing it.

In the second court of the palace, Pharaonic greatness is displayed in full splendour. Immense carved and coloured representations attract

attention on all sides. Four stone pictures lining the inner side of the passage to the left E. and a part of the S. passage, represent the chief scenes of a battle against the Asiatic nation called Roboo. They are people of light complexion, beaked nosed, long bearded, a full tunic and blue and white striped gabardine—a costume quite corresponding with the Assyrians and Medes represented on the Babylonian cylinder as it is called.

First Picture. A war-chariot comes rolling in, in which stands the Egyptian king—always much larger than the other figures—shooting arrows at the confused and flying enemy. In the foreground Egyptian officers in chariots with their soldiers and Fekkaros, their allies, butchering or gagging the Roboo. This picture contains, exclusive of the horses, above a hundred entire figures.

Second Picture. The captains of the Egyptian armies conduct four files of prisoners before the king, who has a red face and hands, a white and red striped dress and blue cap. The right hands and penes, cut off the killed Roboo, are being counted and noted by scribes. According to the inscription 1000 were taken prisoners, 3000 hands and 3000 penes were cut off. Pharaoh, at whose feet these trophies are laid, sits at ease in his chariot, his horses held by his officers, he makes a speech to his warriors, congratulating them on their victory and cleverly interlarding it with self praise.

Third Picture. The conqueror returns to Egypt. Whip in hand,

he holds the reins. Chained captives precede his chariot. Officers hold parasols over his head. In the foreground the Egyptian army marches in regular divisions.

Fourth Picture. Ramses Meiamun enters Thebes on foot, with three rows of prisoners following him. He delivers a speech to the gods, before the temple of Amunre and Mant. They answer him very flatteringly.

Beside these large battle-pictures others of a more peaceable significance are found. The right side-wall of the court is covered with twenty-four bas-reliefs in different rows, which seem to represent the ceremonies of the coronation. King Ramses appears on a richly ornamented throne, carried by his twelve sons, and is preceded by music, trumpets, kettle-drums, fifes, and clackers. Priests walk before him, and, turning round, burn incense. A secretary reads aloud from a scroll. A retinue of officers who carry the steps of the throne, with the body-guard, close the procession. Further on, the king, having descended, offers incense before the Phallic figure of Amun, or walks before it in procession. It is evident, that these pictures represent the coronation, because in the lowest row small figures of the king's predecessors are seen carried on a board, which extends over the shoulders of several priests. On another tablet the king is cutting ears of wheat as an offering, and pigeons are taking flight to the four points, to announce, that Ramses Meiamun is crowned king of the Upper and Lower country.

The N. wall of this temple is covered with representations, which alone would be sufficient to delineate the state of the Egyptian army and navy at that time. The subjects are taken from two expeditions of the before-mentioned Ramses, one of which was undertaken against the Roboo and Mashaush.

The first picture represents the Egyptian army, marching, preceded by trumpeters and chariots, in which lay the emblems of the god Amun. The second picture exhibits a bloody battle. The Mashaush take flight, and the king with his four sons, causes a fearful slaughter. On the next tablet, king Ramses Meiamun is seen speaking from his throne to five divisions of Egyptians, who lead a great number of prisoners. In front of each division the number of hands and penes cut off the prisoners are noted, and the inscription relative to the trophies taken on this occasion, tells 2536.

The second expedition is more fully detailed. It was undertaken against the Fekkaros and Shakalashas, and other eastern tribes.

First Picture. King Ramses, clothed in garments of peace, addresses the officers and bearers of the ensigns of the different divisions, who are kneeling before him. The soldiers are standing in the distance, hearing the king's speech, which calls upon them to punish the enemies of Egypt. The commanders answer him by recalling former victories, and assuring him of their loyalty to a prince, who obeys the commands of Amun. Trumpeters sound to arms, the armories are opened, and the troops who come

without arms are provided with helmets, bows, quivers, battle-axes and spears.

Second Picture. The king, with braided hair and bare-headed advances towards the enemy, holding his horses' reins. A part of the army, consisting of men heavily armed, marches before him in order of battle. Divisions of light troops are at the different wings, and warriors in chariots bring up the rear. One of the inscriptions on this bas-relief, compares the king to the descendant of Mandoo, when he went out to conquer the whole world, his foot-soldiers to oxen, and his horsemen to swift hawks.

Third Picture: Defeat of the Fekkaros and their allies. The Egyptians force them to take flight, and Meiamun, with his chariot, causes dreadful bloodshed amongst them. A few of the enemy's commanders still resist in their chariots, which are drawn either by two horses or four oxen. At one of the wings, the Fekkaros defend several waggons drawn by oxen, in which are women and children.

Fourth Picture. The Egyptian army marches further on, through a country overrun with wild beasts. At one of the wings the king is attacked by two lions; he has killed one, and is wrestling with another.

Fifth Picture: The king with his soldiers arrives at the sea shore, at the same moment his fleet engages with the Fekkaros' ships, and those of the Shairotanas, their allies, who are known by their helmets being ornamented with two horns. The Egyptian ships make use of sails

and oars. Their prows are decorated with lions' heads; archers are placed in the scuttle. One of the Fekkaros' ships is sinking; the allied fleet is blocked up between the Egyptian ships and the coast, from whence king Ramses and his foot-soldiers send a shower of arrows amongst them. Not far from the Pharaoh is his chariot of war. This large bas-relief consists of several hundred figures.

Sixth Picture: The shore is covered with Egyptian warriors, leading troops of prisoners. They take the same direction as the king, who, with part of his army, is besieging the fortress of Mogadiro. There they count the hands cut off their enemies. The Pharaoh, on a sort of throne, with his left arm resting on a cushion, addresses his sons and the highest officers of the army. His oration ends with these words: "Amunre was at my right hand and at my left. His spirit has inspired me with resolution. Amunre has himself brought about the downfall of my enemies, and laid the whole world at my feet." Those addressed answer him by saying that he, the Pharaoh, is a sun appointed to conquer all nations, and that Egypt is proud of the victory he has gained by the strength of his arm.

Seventh Picture: The victorious king Ramses Meiamun returns to Thebes from his two expeditions, bringing the chief prisoners to the temple of the three high gods of Thebes, Amunre, Maut and Konso. The subject of the speeches held by the several persons represented are for the most part, still preserved.

The following is a translation of them.

"Words of the chieftains of the Fekkaro and Roboo land, who are in the power of the mighty ruler, and worship the bountiful god, the Lord of the world, the Sun who guards justice, and the friend of Amun. Thy watchfulness knows no bounds. Thou reignest like a mighty Sun over Egypt. Thy strength is great. Thy courage is like that of the griffin. Our breath is thine, as well as our lives, which are for ever in thy power."

"Words of the king, ruler of the world &c. to his father Amun, the king of the gods: Thou hast commanded, and I have persecuted the barbarians, and have subdued all parts of the earth; the world has stood still before me My arm has conquered the lords of the earth, according to the command of thy mouth."

"Words of Amunre, the Lord of heaven, the ruler of the gods: Hail to thy return. Thou hast pursued the nine bows (barbarians), thou hast destroyed their leaders, thou hast struck the strangers to the heart, and freed the breath of all those who My mouth approves of thy deeds."

These pieces of sculpture depict the principal events of the two campaigns of the Egyptian conqueror, in the eleventh year of his reign. They reach to the second pylon of the palace, from which, to the first, are as many, but several of them are buried under the ruins. Two bas-reliefs, describing scenes of the third campaign of king Ramses Meiamun, against Asiatic tribes,

can still be distinguished, but the inscriptions are nearly effaced. One represents the conqueror, fighting on foot, covered with a large shield, and driving the enemies towards a fortress, situated on an ascent. On the other picture he is at the head of the war-chariots, slaying his antagonists, before another fortress, which a part of his army is besieging. Soldiers are felling trees for scaling ladders, and drawing near the moats under cover; others, having already crossed them, are trying to break open the gates with axes, whilst others, having placed the ladders against the wall, scale them with shields on their backs.

On the other side of the pylon is a stone-picture, referring to an expedition against the great tribe of Cheto (Scyths?), who are also mentioned elsewhere in Thebes. The king standing in his chariot, takes an arrow from his quiver and shoots towards a fortress occupied by the barbarians. The Egyptian army and the officers about the king, stand behind him in four parallel rows.

The second day the traveller may first visit the tombs of the kings in Biban el Moluk, and then the tombs of the priests.

The Tombs of the Kings

are situated in a vale, which commences behind Koornah, and is called by the Arabs, Bab or Biban el Moluk, that is, the Gate of Kings. The choice of place for this city of tombs must be considered a very appropriate one, as the vale is a barren desert, without trees or

shrubs, and is surrounded by steep rocks, and crumbling mountains, nearly all of which have wide chasms and gaps. Their summits look as if burnt. In this desolate place no sound is heard, but the cry of the jackal.

Of the twenty tombs, which as yet have been found, and which resemble pits hewn in the rock, we shall only describe the most interesting and deserving of notice. When visiting them, it will be necessary to be provided with candles or torches, but the materials for lighting a fire in the two most noted, the guides generally procure.

Descending at once into the tomb which was first opened by Belzoni, and is marked No. 17, we enter the resting place of king Sethos, the father of Sesostriis. It is very well preserved, also richer than any other in works of art.—Through an inclined passage and steep steps hewn into the rock, the traveller descends into an apartment; which is supported by four pillars, and ornamented with beautiful sculpture. From the left side wall, a second flight of steps goes down still deeper. It is very necessary to remember this, as the stairs, having no railings, are dangerous. On the same floor as the apartment with four pillars, but in the direction of the stairs just mentioned, is a chamber with two pillars. Following the second stairs, and passing through several inclining passages, another apartment is reached, supported by six pillars, and adjoining it is the high vaulted hall, in which the alabaster-sarcophagus of the

king formerly stood. Stairs, now fallen into ruins, led still further down from the floor under the sarcophagus, to an unexplored depth. The total horizontal length of the Catacomb is 320 feet and its perpendicular depth 90 feet.

Sculpture. Those pieces in the first passage consist of rows of hieroglyphics referring to king Sethos (Osirei) "the favourite of Pthah". On the walls of the stairs which come next to the passage are 37 genii on one side, and 89 on the other, of different figures; one of them is shedding a flood of tears and over it is the word "Rimi" (Lament) in hieroglyphics. In the next passage the boats of Kneph, and at the lower end the goddess of Justice are remarkable. In the small chamber over the pit, the king is bringing offerings to different gods, Osiris, Hathor, Horus, Isis and Anubis.

On the pillars of the first hall the monarch is received by several of the gods. Of greater interest is a procession of four different races, the first red, the second white, the third black, and the fourth again white, four of each colour. They are followed by Re, the sun. The four red figures are Egyptians, the next four have blue eyes and long bushy beards; they wear short gowns and seem to be a nation of the North. The black ones are negroes, and the four last, having also a white colour, blue eyes, feathers in their hair, pointed beards and long flying garments, very probably represent Eastern tribes; so that the whole may be looked upon as a representation of

the different human races. On the last wall of this hall is a group which attracts attention from the elegance of the design, as also from the good preservation of the colouring. It represents the introduction of the king to Osiris and Hathor, by Horus.

The pictures of the next chamber are very interesting, but they are unfinished, being only sketched in red chalk. Some of them show the slight uncertain lines of a student's hand, and over them are the bold and sharp corrections of the master. Many of the figures are remarkable for the boldness and freedom of their outlines. The subjects in the next passage are mostly taken from funeral ceremonies. In the square chamber, behind the one just mentioned, the king is represented in company with the gods Hathor, Horus, Anubis, Isis, Osiris, Nofri, Atmoo and Pthah.

The vault in which Belzoni found the alabaster sarcophagus of the king forms a chamber, 30 feet long, nearly 20 feet wide and equally high, and is supported by massive pillars, that form on one side a sort of corridor. By the glare of the fire which the guides light here, numerous figures may be seen, which refer to the different states of existence the deceased has to pass through after death, his deeds during his life time, and the mysteries of the Egyptian religion. The white figures on the dark blue coloured ceiling give a very striking effect. The pillars were much injured by Lepsius, who took several of their pictures to Berlin.

After this tomb the most interesting is that discovered by Bruce,

marked No. 11 at the entrance, which extends 405 feet in the rock, and was the resting place of king Ramses III. The even and very gently inclining pit that leads below, breaks off all at once after the first 130 feet, and turns to the right, to avoid the neighbouring tomb, and then resumes its former direction. On its sides are a number of small chambers and niches, without doubt for mummies. The hall appropriated for the sarcophagus, with its vaulted ceiling, is supported at the sides by pillars. The granite sarcophagus has been brought to Paris, the lid to England. Behind that chamber are several others, the last of which, being used for the funeral ceremonies, is surrounded by benches hewn out of the same rock.

Sculpture and Mural-Paintings.

Entering with a light the apartments of the first passage, there being four on each side, the painted walls may be seen. These pictures throw the best light on the Egyptian way of living, and especially the courts of their kings. In the first apartment on the left side, is the court-kitchen; where oxen are being slaughtered, and the joints thrown into copper vessels, which stand on trevets over the fire. A servant is pounding something in a mortar, two others knead bread with their feet, some are preparing meat, pies, and soup of lentils, that are in baskets near them. Others are thrusting into the oven, cakes bestrewed with small black grain.—In the opposite apartment the barges of the king are represented. They are richly painted, and elaborately ornamented. On those of the under row the

masts and yards are laid over the cabin. In the next apartment, to the right, are to be seen weapons, knives, helmets, spears, straight and curved daggers, quivers, bows and arrows, battle-axes, coats of mail, and standards. To the right and left, before the door, is a black cow with the head-dress of Hathor. From the blue colour of some of the weapons may be inferred, that the Egyptians knew the use of iron. — Then follows a chamber with fresco-paintings of furniture. These show very good taste, and are richly ornamented with carved work displaying the most beautiful patterns. There are arm-chairs, sofas, vases of clay and china, kettles, leopard-skins, basins, jars and baskets of the most elegant forms. The next apartment contains a variety of agricultural scenes; the following one different pictures of the god Osiris. In the second chamber, on the left side, is seen nothing but emblems and images of different gods. The next apartment shows several productions of the land, geese, quails, eggs, oranges, grapes and other fruit. The principal figures in the last apartment are two aged harpers, in loose garments, who are playing before the god Ao, on large harps with many strings, and of very elegant form. Each of these apartments contained a cavity for a mummy, and from this circumstance it may be concluded, that the highest servants of the king were interred here, his cup-bearer, his armorer, steward, the captain of his barges and his chief musician.

The subjects in the passage turning to the right are like those in

No. 17 and refer to the descent of the deceased into the lower regions. On the pillars of the large hall is represented the monarch's reception, after death, amongst the gods. The tasteless colouring does not efface the serious effect of the painting; an Isis with a blue face and black eyeballs, glaring out of shining white orbits, is scarcely less effective than the same figure cut in sandstone or granite.

No. 9 was called by the Romans Memnon's tomb; why, is not known, as it is the resting place of king Ramses V. It is one of the finest tombs, and being open in ancient times, was often visited by Greek and Roman travellers, who expressed their admiration in inscriptions on the walls. Only one of them, very probably a misanthrope, and following the doctrine of "Nil admirari" has written on the wall: *Επιφανιος ιστορησα ουδεν δε εθαυμασα ει μη τον λιθον*, that is "Epiphanios found nothing to admire, but the stone" meaning the sarcophagus of granite, now lying in ruins, quite at the back of the principal vaulted hall, which is supported at the sides by pillars; the entire vault is 342 feet long and 24½ feet deep, and is very regularly built. The walls and ceilings are covered with figures representing the condition of the departed souls (*vide* introduction). The greater portion of them depict the abode of the blessed and the place of damnation. Some are worshipping the gods, breaking fruit from holy trees, bathing in sacred water, and rejoicing. Still richer is the collection of the pictures representing hall.

The doomed walk about without heads, drag their hearts after them, are suspended by their feet, boiled in large coppers, some in human form, others as souls, viz., with the body of a bird and the head of a human being, but always black. The whole is joined to the course of the god of the sun, who, with his rising barge, passes the day in the upper regions, the abode of the blessed, and returns at night to hell, to witness the horrors of the doomed.

No. 8 is the tomb of Pthamen, the son of Ramses II. In the first passage to the left is a group very artistically executed, representing the monarch by the side of the god Re. The other pieces of sculpture have suffered much from dampness.

In No. 6 Ramses VII. was interred. The length of the tomb is 243 feet. The sculptured pieces worthy of mention are: those of the third passage, which delineate a singular picture of the creative principle, a portrait of the king, differing materially from the common Egyptian stencil faces, and on the inner wall of the last apartment, the figure of the child Harpocrates on a winged ball. The latter may perhaps refer to the well known idea of a new birth after dissolution of the body, as this figure is placed beyond the sarcophagus, the habitation of the dead. No. 1 (the tomb of Ramses IX.), No. 3, No. 4 (where Ramses VIII. laid), No. 7 and No. 13 are not worthy of a visit. No. 2 may be visited, as therein is a sarcophagus of stone in good preservation, which is 11½ feet long, 7 broad and 9 feet high.

Of the remaining tombs No. 14 may be visited. It is the grave of king Pthah Se Pthah, who seems to have reigned for his consort Taosiri: she is represented presenting offerings with her husband, and sometimes alone. Later Osirei II. and his successors took possession of this tomb, and his name is found several times on the stucco-work which covers the sculpture, and is also to be seen on the granite-sarcophagus, standing in the large hall. This is broken. The lid, on which the figure of the king is cut in relief, is in form of a royal signet. The length of the tomb is 363 feet, but it is in an unfinished state. In the passage behind the stairs, the pictures all represent funeral ceremonies, and in the left side-apartment may be seen the figure of Anubis by the side of a bier, and under it the four vases of the genii. In the first large vaulted hall, under a cornice which runs round the lower part of it, several Egyptian utensils are found, as metallic mirrors, boxes, chairs of elegant form, vases, fans, weapons and necklaces. The subjects in the following passages are very like those in the unfinished hall of No. 17, and are executed in good taste.

Of the four tombs in the western vale, it is sufficient to remark, that they were built for kings of the family of Atinre Bakhan, and that the largest is 352 feet long, and very likely contained the body of Amunoph III., king of the Memnons' colossi, and was one of the most ancient tombs of this subterraneous city of the dead.

The Tombs of the Priests in the Vale of Assasif and other Tombs.

The hills W. of the Memnonium are full of tombs, as also those in the neighbourhood of Koornah. The most interesting are those of the so called vale of Assasif, which are reached in an hour from the vale where the kings' tombs are, by a path leading over rocks. The tombs are of the time of the 26th dynasty (the seventh century before the Christian era), and are as remarkable for their extent, as for the quantity of sculpture and materials with which they are ornamented.

The largest of them, indeed of all the tombs in Thebes, is that situated in the North of the vale of Assasif, and which belonged to the priest Petamunap. Its passages and apartments extend 862 feet into the rock, and a space of no less than 23,809 square feet has been hewn out of it. —When the traveller visits this tomb he must provide himself with a lantern, or lucifer-box, to enable him to light the candles, as it often happens that the bats, which are here numerous, extinguish them. On descending into a court hewn into the rock (103 feet long and 76 broad), a door leads to the second smaller court, which is supported on each side by pillars, behind which are closed passages. Further on are several more of these halls, with pillars, of various sizes. From them a passage leads to the right, by many flights of stairs into an apartment, from which a pit descends into the building. Turning to the door above

the stairs on the right hand side, and following a winding passage, another pit is reached. If the traveller descends into this, he will reach an apartment, in the floor of which is another pit leading into a still deeper chamber, where, at the furthest end, at the top of the wall, is seen the opening to the last, the hall for the sarcophagus, containing eight niches. But, if he passes the mouth of the upper shaft he will reach a room, where the quadrilateral passage separates a piece of the rock, which appears, from its architectural decorations like a sarcophagus. All of these different apartments are covered with sculpture.

Passing now to the other more interesting tombs, we will first describe one of these most deserving of notice, that of Kurnet Murrain. It belongs to king Amun Toonh. He is represented sitting on his throne, under a richly ornamented baldachin. Behind him stands a servant holding a fan and his sceptre. A procession approaches in four rows. In the first are Egyptians, belonging to the priest and soldier caste, several women and young persons carry nosegays and branches of trees. Before them walks a secretary who is called a king's son, and Prince of Koosh (Ethiopia). In the second row black chiefs of Koosh bring presents: gold rings, hides, parasols of feathers, an ox carrying on his horns a small garden and fishpond. Some throw themselves at the feet of the Egyptian monarch. The third row is a continuation of these presents: sacks filled with precious stone and gold-dust, giraffes, panther

skins, cattle with long horns, the heads of which are curiously decorated with heads and hands of negroes. In the upper row, the queen appears in a chariot drawn by oxen, also bearing offerings: a carriage, shields with the heads of oxen, chairs, beds &c. She is followed by negroes clad in hides, and by women, who have baskets with children on their backs.

In this neighbourhood is another tomb, unhappily much ruined, in which a hunt is represented, shewing some beautifully drawn animals; a fox, a hare, gazels, antilopes, ostriches and wild bulls, running before the dogs, whilst a hyena and porcupine take shelter on the mountains. A female hyena rises to defend her young ones. The hunter follows the dogs, and shoots off his plumed arrows at the animals.

Of the tombs in the mountain Shekh Abd el Koornah, situated directly behind the Memnonium, No. 14, 16, and 35, are particularly worthy of visiting.

No. 14 is in a very ruinous state, but is remarkable, as being the only tomb where a herd of swine is represented. They are driven by a man with a knotted whip, and before them are a quantity of weeds; which affirms Herodotus' assertion that the swine were employed to tread in the seed, after the inundation. The opinion is held, that the Egyptians drove them first over the fields, to free them of the roots and fibres of the weeds, that had sprung up after the inundation. The swine are brought here, with the other animals of the farm, to be noted down by the secretaries, who, as was the custom, make an inventory of the deceased's possessions.

No. 16 is interesting from its chronological statements, and its mural paintings.—Here, the names of four Pharaohs, from Thotmes III. to Amunoph III., confirm the order of succession, as given in the above mentioned tablet of Abydos. In the inner chamber, the inhabitant of the tomb, a basilicogrammate or king's secretary is placed before a tribunal of the dead, as is usual, previous to his admittance to Osiris. Then follows a long procession in four rows. In the first are seen women wailing, and a sledge, drawn by four oxen, on which is the Baris, or coffin of the deceased. In the second, are men with different insignia belonging to king Amunoph. In the third are offerings of various descriptions: chairs, a chariot &c. In the last row is a priest, then follow the chief mourners, and boats, in which the basilicogrammate and his sister are sitting. On the opposite wall bird-shooting and a scene from the fisherman's life is represented. The dried fish hanging up in the boat prove that Diodorus was right in saying, that fish were one of the principal means of subsistence among the Egyptians.

The fresco-work in the outer apartment is also worthy of notice. A company is seen in the house of the king's secretary, who is sitting by his mother, with the young daughter of his king on his knee. Women are dancing to the sound of the Egyptian guitar, and placing vases with precious ointments before the master of the house. Slaves are serving the guests with wine, after having anointed their heads as a welcome. On the lower part

of the picture a musician is sitting cross legged, playing on a harp with seven strings, and a choir singing a dirge relative to Amun and the deceased, which is annexed in hieroglyphics. It begins with the following words: "Incense, libations, and offerings of oxen", and ends with an address to the basilicogrammate. Not far from this, an ox is slaughtered; servants flay it, cut it up and carry the joints away. The head is given to a beggar, by which it may be inferred, that Herodotus' statement of the Egyptians not eating the heads of animals, is unfounded.

No. 35 is the most interesting of all the private tombs of Thebes. In the outer apartment, to the left from the entrance, is a large procession of Ethiopian and Asiatic chiefs, who are bringing tributes to king Thotmes III. They are in five rows. The upper one consists of black and red men, from the land of Paunt, who offer ebony, leopards, monkeys, hides and dried fruit. Their dresses are short, and in the fashion of those on the walls of Medinet Haboo.

In the second row the men are of a pale red colour, with long black curly hair, but without beards. They wear short scarfs and sandals. Their presents consist of vases of a very elegant form, ornamented with flowers, necklaces and other valuables. According to the inscriptions they are chiefs of Koofa.

In the third line "the chiefs of the southern country" advance. Some are clothed in Egyptian dresses, others in skin aprons, the hair turned outwards. They bring goldrings, monkeys, leopards, ebony,

ivory, eggs of ostriches, feathers, giraffes, hounds with collars of precious stones, and bulls with long horns.

The fourth row consists of people of a northerly nation. They are clad in long white garments, with a blue hem. Some wear a light fitting cap, others have nothing, but their short reddish hair, and all have little beards. They bring long gloves, various vases, a carriage, horses, a bear, an elephant and ivory. Their name is Rotno.

In the fifth row are first Egyptians, then follow women of Koosh, carrying their children in baskets, and others of the Rotno in long cloaks with three collars.

The presents are laid before Pharaoh, who is sitting on his throne, and are noted down by secretaries.

In the inner apartment are scenes taken from the lives of the Egyptian artisans, joiners, carpenters, rope-makers, and sculptors. Some of the latter are employed in cutting a stone square, others are working on a sphinx, and two immense statues of the king. Further on are brick-makers; in another part they are boiling some fluid over a coal fire, which is blown by bellows. Some are employed with a brush, in laying either glue or varnish, on a board.

On the opposite wall a maid-servant is represented pouring out some wine to a lady, and giving an empty cup to a black slave, who stands behind her. The execution of this picture is fine and animated, it possesses nothing of the stiffness, generally belonging to the Egypt

tian paintings. Other guests are seated around, the women separated from the men; they are entertained with music. There is also a garden on the right wall, in which the inhabitant of the tomb is drawn in a boat over a pond, which is surrounded by Thebaic palms and date-trees. There are also numerous representations of funeral ceremonies, and at the upper end of the tomb is a list of the offerings and the names of those who presented them.

We now leave the tombs and the whole western part of Thebes, to pass over to the east-side, and first to

Luxor.

It is named by the Old Egyptians "South-Thebes", the Arabs call it also "Abul' Haggag". The name "El Uksor" means "the Palaces". It is a small Arabian town built of clay. The temple deeply embedded in sand, ruins and mud houses, rises over the huts of the town. It was built by Amunoph III. and Ramses II. The former erected the sanctuary, the adjoining apartments, the large pillared hall and the pylon before it. The latter added the large court, the pyramidal towers, the obelisks and statues to it.

These now form the entrance to the ruins of the temple, which is not to be looked upon as two separate buildings, but as one, which has been erected at different periods, and later, when the connecting walls fell away, was separated. A dromos, which annexed the temple to Karnak, stretched from the two beautiful obelisks of red granite towards the north. The four sides

of the obelisks are covered with a number of hieroglyphics, which are really wonderful as well for the style in which they are executed, as for the depth of the engraving. The western of the two obelisks, as is known, has been brought to Paris, where it ornaments the "Place de la Concorde".

Behind the obelisks, on each side of the entrance between the pylons, are two statues in a sitting posture of king Ramses II., but, like the obelisks, they are deeply embedded in the sand, and their faces are mutilated; the remaining obelisk, on the contrary, appears as uninjured and fresh, as if it had only just been erected. Near the N. W. end of the Propylaei a third colossus raises its head, between the village huts, which hide a great part of the battle-scenes, that ornament the front-side of the pyramidal towers.

The court behind the pylons, which is 190 feet long and 170 feet broad, is surrounded by a peristyle, which consists of a double row of pillars, but which are nearly concealed by the mosque, and the stables for the goats and donkeys of the inhabitants. Passing through the pylon of Amunoph a large colonnade is reached, which extends 170 feet to the next court. The original breadth is not known for certain, as sand and ruins have buried many things, that could have given a clue to it. Then comes a space 155 feet deep and 162 broad, surrounded by a peristyle, which has twelve pillars long ways, and twelve cross ways, and ends in a covered portico supported by 32 pillars, which has a depth of 57 feet and a breadth of 111 feet.

Then follows a space taking up the whole breadth of the building, divided into apartments of different sizes: the centre one of these leads into a hall, supported by four pillars, which is situated immediately before the entrance of the isolated shrine of the sanctuary. E. of the hall is another apartment, the sculpture of which represents the confinement of the queen Maut meshoi with the king Amunoph. Two children, attended by the deity of the Nile, are offered to Amun, who was worshipped principally in Thebes. This, and other pictures here, bear reference to the trio of gods worshipped in this temple.

Another apartment, immediately under the N. end of the building, which the French consular-agent inhabits, bears marks of once having been turned into a Christian church by the Copts; a large niche, with two pillars, mural paintings &c.

Behind the temple is a stone dam, built in the time of the Ptolomies or Romans, and intended to protect the sacred edifice against the flood, but it will not preserve it for a much longer time, as it is now partly undermined.

From the obelisks of the temple of Luxor an avenue, bordered by immense ram-sphinxes, led once to the N. E., to the temples and palaces of

Karnak

to which we now turn; to view the grandest, and most magnificent remains, which the ruined city of Thebes offers. After leaving the last houses of Luxor behind us, we come

to a wide field grown over with Halfeh-grass, at the end of which lie heaps of rubbish, and where grey ruins rise above several palm-trees. Behind these hills are larger reservoirs in which saltpetre is procured. The ram-sphinx-avenue has now nearly disappeared under the mud left every year by the inundation of the Nile, and beneath the ruins of the clay-built houses of Old Thebes, which the water has again dissolved to earth. There were once more than twelve hundred of these fictitious animals, which looked down on the wanderers, who passed at their feet, and recalled to their minds Amun the highest god of Egypt. It was, as Braun strikingly says in his History of Art (which we principally follow in the subjoining remarks), a petrifying prayer, like that of the dervishes of the present age, who repeat the name of Allah so long till they fall down senseless. The ram-sphinxes rested on high pedestals with their breast and head towards the street, and, as it were, guarded the daily processions through the hollow pass. In this procession the barge of the before named god was carried on the shoulders of forty priests; these were closely shaven, naked down to the hips, and below clad in loose linen garments, some also in panther-skins. In the barge the shrine of the god, formed like a litter, was placed, in which the image of the god was seated. The prow and stern were ornamented with a ram's head. Large awnings shaded the barge, and priests, walking before it, swung their censers, which had the shape of an outstretched arm,

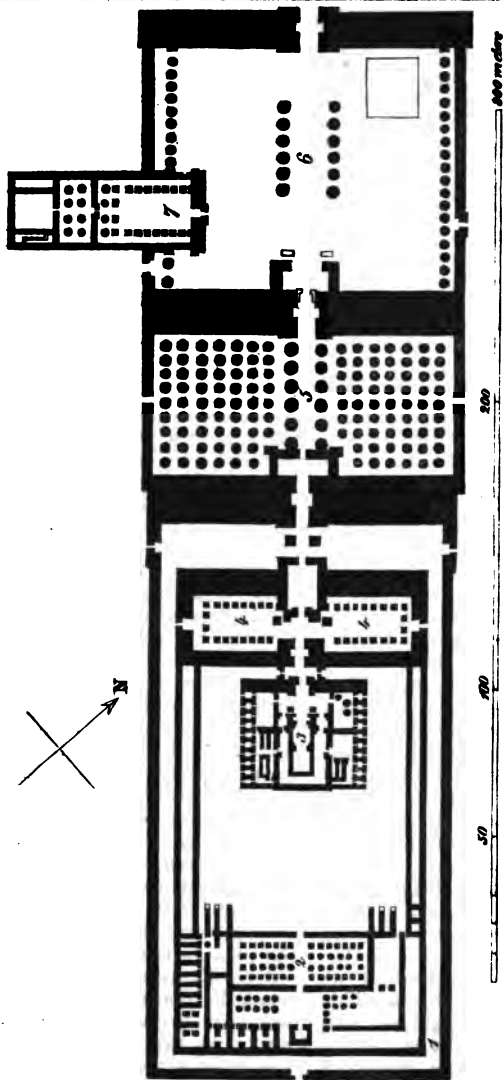
that held in its open hand the cup for the burning incense.

The ram-sphinxes rise at last above the ground, after having passed the first heap of ruins, with the exception of one, without heads, and lead to a gigantic gateway which stands by itself, and is one of the Egyptian gates already familiar to us, but larger than we have hitherto seen. Above the gate and below the cornice, which only remains over the centre of the building, is placed the winged sun, seen over all the entrances of the Egyptian temples. The entire portal, 60 feet high, and closed once by immense gates, is covered from top to bottom with sculpture, representing scenes of offering, in the time of the Ptolomies, which was still able to produce work in the spirit of the great Pharaohs, the mightiest creation of which will soon meet our eyes.

We now pass through a second avenue, bordered by rams, to another temple, which is small in comparison with the first. The pylons are still in good preservation, but the pillared court and hall are deeply buried in sand and ruins. This temple is a work of later date, Ramses IV. having begun it, Ramses VIII. enlarged it, and Bochoris (who lived about the year 810 B. C.) finished it. Giving a passing look to it, and the side temples rising in the N. and S. of the outer wall, which surrounds the extensive temple grounds, we go on to the gigantic temple, which in the centre, is the most tremendous edifice in the world. "There it lies, behind the first temple, which looks towards Luxor, and to which the sphinx-avenue, with its

large isolated gate, points. It extends between the palm-trees of the neighbourhood twelve hundred feet, like the gigantic skeleton of an antediluvian animal. There is the mighty double front of its pylons, the grandest carcass of an Egyptian temple, with its scars of a thousand years. There is the solitary pillar, in the centre of the fore-court, guarding its fallen comrades which once stood as high. There is the large pillared hall, behind a second projecting wall, buried deeply from without, so that the row of pillars appear like soldiers marching in a trench and carrying the window frames, like an immense scaling ladder, extending over the whole. There are the obelisks, at the entrance of the court yard, first a smaller and then a larger one, the latter towering over the ruins of the sanctuary, like a slender poplar over low under-wood.—And across the back lies the palace of Thotmes III., like a half concealed three-decker, with its black, open rows of port-holes."

This large temple fronts the west, or rather north-west, where the river flows, and where from a terrace another avenue of sphinxes commences. It very likely communicated with another avenue of sphinxes, which led, on the western bank, to the vale of Assasif, and to a temple, which will be hereafter mentioned, of king Thotmes III., who founded the most ancient parts of the temple of Karnak. The long side of the temple lies towards S., that is, in the direction of Luxor. From the centre of this side, four pylonsystems advance, one behind



Plan of the Temple-Palace of Karnak.

1. Ruins of the surrounding wall. 2. Palace of Thotmes III. 3. The temple. 4. Fore-cour of the temple. 5. Large pillared hall. 6. First court-yard. 7. Small side-temple.

re other, towards, and into the till existing southerly outer wall, surrounding the temple-grounds. They stand picturesquely amidst alm-trees, some fallen to ruins, some still with sharp edges. From hence another sphinx avenue, running parallel with that extending from Luxor to the large portal, leads on, first touching the entrance to a southerly, independent circumallated valley, and then turning, in an acute angle, into the high road, leading to Luxor; from which latter that to the large portal, and the temple, situated behind it, is only a ranch road.—We now pass through the last mentioned temple, which extends into the square western temple-grounds of Karnak, and was dedicated to the god of the moon, to view the great W. front of the principal temple.

This front building was erected by the greatest of the Pharaohs, Ramesses II., Sesostris. A gate, 60 feet high, opens between the wings, which are, even now, 134 feet high, and composed of immense blocks. They have lost their surroundings, are still rough and unpolished, and have neither sculpture or hieroglyphics on them. At the top the walls are pierced quite through, to receive the beams on which the flag-staffs were fastened, that generally stood before such pylons.

Through the portal we enter the pre-court, which is filled with rubbish, but is still supported on the right and left side by pillars. This court is 275 feet in length and 329 feet broad. Towards the end, at the right side, is the well preserved

pylon-front of a temple of later date.—We leave it, and regard a colossal pillar, the only one now standing of a double row, which once crossed the second half of the court. The others are lying about, fallen into the blocks, of which they were composed, and looking like layers of immense mill-stones. Their capitals were in form of a calix. From here we look into an extensive hall, the pillars of which are still standing proudly in closed ranks. The pylonian wings, which covered this hall towards the fore-court, are for the most part in ruins, forming two immense heaps of block-stone. In the centre are the ruins of a high portal, with an antichamber supported by large pillars, decorated with sculpture. Once a colossal stone-statue was placed as a guard before it, now nothing is left, but a trunk and a pair of immense legs on a pedestal. It is the Torso of King Ramses. In the hall is a double row of pillars, measuring without capitals and pedestals, 66 feet in height, and in diameter 12 feet,—they are the largest in the world. With the broad calixes of their capitals they appear like gigantic mushrooms, their light-brown colour forming an agreeable contrast to the blue sky. The capitals nearly touch at the top, each having a diameter of 22 feet. Beams of stone, more than 40 feet long, were necessary to reach over the passage from one cube to the other. These cubes are placed as usual, in the middle of the calix and bear the weight of the stone work, as the edge of the calix was never burdened. Nevertheless

these stone-beams were too heavy, they have partly fallen down, and injured the calixes. The colossal double row of pillars in the centre is (as in the Rameseum) supported on each side by regular rows of smaller pillars. There are 122 of the latter, which are $41\frac{1}{2}$ feet high and of a circumference of $27\frac{1}{2}$ feet, and are distributed in seven rows on either side of the centre one. These also, with their bud-like capitals, are light as mushrooms, for, wherever one has sunk, it leans, without being broken, on the neighbouring row. To reach the height of the centre aisle right and left of the architraves of the tall pillars, a window-like wall was erected. From the height of this windowed wall, which is closed with stone-bars, the beams of the ceiling stretch over to the centre-row, and passing over this formed the higher middle-nave, which was lighted by the before mentioned windows. The 122 pillars of the side rows supported the lower ceilings of the wings.

It is not difficult to reach several high points, from which to look down into this forest of gigantic pillars. They were, as many traces shew, richly coloured, but not overloaded, mostly red and blue, on a white or light-yellow ground. The sculpture on the rounded pillars is painted. The pieces represent offerings before the god Amun, there are circles of escutcheons with names of kings on them, and hieroglyphics on the stones of the ceiling. Not the smallest space is left in this mighty hall, every thing is covered with sculpture.

Who may have been the last Pharaoh, that sat in council here? And who the last, that made his entrance here, triumphing over the enemies of his realm? We do not know—we can only wonder at the overpowering effect this immense edifice must once have produced. Now, the jackal looks out of his den amidst the ruins, and the owl sits on the hieroglyphic stones.

It seems desirable to be more explicit about the style in which the pillars are built, and so we will give the remarks of Braun on this subject:

"We have said, the middle row of pillars has the broad calix form as capital. All idea of the plant is, however, lost, with the exception of the old fascia of the five cornices immediately under the calix, and the exterior ornament of this perfectly round calix bowl—an ornament indicating broader and finer calix leaves, and consisting of raised flower stalks ranging round the bowl. The bases, too, of these immense round pillars, buried in rubbish, still shew the old trochil of the plant on the round elliptic blocks on which they rest. But all this disappears in the solid mass. The shaft of the pillars itself is inarticulate. These gigantic pillars need not more, but less articulation. The sculptured ornaments on them are details of the pillars themselves. But what a stride from the fine lotus shafts presented in the tombs of the pyramids, with their calix leaves nearly flittered away, to this giant! The budded columns adjacent seem to have even less traces of their origin. The rounded bud is covered with hieroglyphic rings and fascia of royal

escutcheons; only the foot of the column is also bordered by a trochil and a calix of petals."

This hall of columns which formed an oblong 170 feet wide and 329 feet long, and to the roof of the centre nave 70 feet, and to that of the lateral 43 feet high, is built close to an older west front of the temple. This is evident, from the remains of an open towered ante-chamber above, and the vestiges of the massy wings rising behind the hall of columns, and also by the pylon systems before mentioned, one behind the other, towards the south, leading to the passage from the south before this once W. front. Not in front of, but behind, this are two obelisks, that to the left fallen and dilapidated, the other still upright in all its pristine beauty.

These obelisks stood at the entrance of a court behind, nearly as wide as the hall of columns. It contained the original sanctuary, now a confused mass of stone blocks. It was large, but not too large to be set in the hall of columns. Here, once stood two larger obelisks, and like the others, of the finest rose granite. Of these also only one remains, 92 feet in height, and at the base 8 square feet, a noble specimen of ancient art. Where these obelisks stood, is a broad, not deep forecourt of the real sanctuary inside the great interior court. A portal of large stone blocks leads to the obelisk, and other dilapidated portals lead to the chamber of the sanctuary. This is of red granite, the other parts of the temple being built throughout of gray-yellow sandstone, divided into two chambers, which are

encompassed by numerous smaller apartments.

Here resided Amun, the blue god, with the two stiff, coloured, and separate feathers on his head. He was the hidden, the original genius, embodied himself with the sun, and was called Amunre. His name was spread abroad, and his kingdom was old. More than 3000 years lie buried in these ruins, and in future ages many a work of art will be discovered amongst them.

In the centre of this back court, are two granite pedestals, belonging to the obelisks which have disappeared. For colossal statues it is singular that they are not square. But perhaps the Obelisk of Rome—99 feet high—stood here; the largest produced by Egyptian art. Like that, it is of the period of king Thotmes III., and represents this ruler, kneeling before Amun offering a libation. The Emperor Constantine had it removed, when Thebes was a waste, and now it stands on the unpopulated place of the Lateran basilica.

We next reach the columnar palace of the third Thotmes. With the exception of the side N.E. the outer walls are destroyed. Parallel with the four outer walls is a row of 32 square pillars, and in the centre are 20 pillars, of two rows. A singular whim seems to have reversed the usual architectural order, the pillars resting on the capital and, consequently the calix or bowl form is changed into the bell form. The roof, formerly flat, now somewhat sunk inwardly, reaches with long stones from the windowed wall above the pillars to the high centre avenue. Smaller, now unroofed cham-

bers join the great hall and, we can, with some little trouble, descend between the stones into a second sanctuary, the domestic chapel of the king, near which a throne decorated with hieroglyphics, and at the base two sitting statues of white marble, have been dug out.

In one of the chambers on the other side, was a treasure of great historical interest; now in the library at Paris. On entering, four groups—each containing fifteen figures—drawn in stucco one over the other on the wall; over each is the name of a king. These were the sixty reigning predecessors of Thotmes III., whether they were all relations we know not. Certain it is, that most of the names belong to the Theban dynasty, which, during the foreign rule of the Hyksos, had here only a nominal existence. The figures alternated their direction on the back wall, three to the right, three to the left, and were continued on each side wall, towards the front corners, where king Thotmes was repeated four times, with the altar on which he sacrificed to his forefathers.

The exterior of the temple.—In the E. distance still stands a single gigantic port, looking towards the Arabian mountain in the E. line of the outer walls. Similar to this were "the hundred gates of Thebes". This expression proceeded from Homer, but it would be difficult to prove this, as the city was not walled round. And even when some writer mentions the besieging of the city, he means only single ranges of temples. That of Karnak is quadrangular, and open only in S.W., where that temple first reached from

Luxor is entered by the sphinx avenue.

We leave the great back court at the open side S., where the four pylon systems stand out somewhat irregularly from the S. outer wall. They were according to their length brought into connection by simple walls to form a close group. Each had in front the white marble colossi of their founder, which are still partly visible amongst the demolished square stone walls. The fourth pylon, in the wall itself, leads to a picturesque sphinx avenue interspersed with palms,—immense figures on high plinths with outstretched paws and powerful hips. A glance at these brings us back to the early ages which gave birth to the pyramids.

The sphinx avenue retires into a southerly temple range, separately circumvallated, containing a ditch, ruins of different buildings, and many pictured columns of Pacht, goddess of night and fate. The worship of this deity, whose columns are of black granite, and not to be confounded with those of the cat-headed Bubastis, was here, in the vicinity of Amun, the original genius, with whom she was connected from time immemorial, in its place. From the entrance to this S. circumvallation the avenue once turned off to the right, and led to that of Luxor, where it turns off to the high Ptolomite portal W.

Amongst the minor temple ruins inside this circumvallation, an architectural character has been found, which proves more clearly than any thing, that Egypt was the original home of the Doric style. It is the simple Doric capital. On a Doric,

hollow striped pillar, often seen in Egypt, was the circular protrusion (Echinus) supporting a square abacus. The upper end of the pillar under the protrusion, is encompassed by the broad fascia of five mouldings, which we observe on the lotos pillar, from which their form evidently was taken. These five mouldings at the neck of the pillars we find hinted at in Greece. The protrusion of the capital itself, here unexpectedly connected with the pillar, may be also a recollection of the bowl of plants, and proceed from that other style which accompanies the Doric in ancient Egypt, and at last superseded it. If the lotos stalk be cut in two the lower half will give the Echinus which bears the capital. In Greece too this protrusion sometimes shews the leaf ornaments of the Egyptian bowl.

Where we first saw the cornered pillars, in the grottoes of Benihasan, this round intermediate part was wanting, and the sixteen cornered striped pillar was covered by the square capital remaining of the original pillar. Octagonal pillars, likewise belonging to this order, and of the original form of the sixteen cornered, were, with the name of Sesurtesen, who laid the foundation, found amongst the ruins of the sanctuary in Karnak. It was in the twenty third century.

It will be of interest to many travellers to know in what succession the single parts of this great temple of Karnak have accumulated in 2000 years, at what time, and by which kings. For this purpose the following arrangement: Court front, with the first façade and the western

sphinx avenue leading to the Nile, built by Ramses II. Side temple of the right gallery of the front court, by Ramses III. Double row of pillars standing free in the middle of the court, leading to the second portal, by the Ethiopian Tahraka and Psammetich I. Second pylon system and great hall of pillars, by Sethos I. and Ramses II. Third fallen pylon system as back wall of the hall of pillars, by Amunoph III. The two first smaller obelisks, by Queen Numt Amen, elder sister of Thotmes III. Forecourt, in which the second obelisks stood, the pylon front before it and the chambers of the sanctuary behind, by Amunoph I., and Thotmes I. The new form of the sanctuary, by Philip Aridæus. Great historical inscription on the left wall of the larger chamber, left of the sanctuary, by Thotmes III. The oldest ruins, lying in heaps, with the name of the old kingdom, from the time of Osirtasen (Sesurtesen) I. The palace behind, by Thotmes III. The outermost gate E. of the outward rampart itself, by Nektanebo and others. The four pylon systems, advancing from the centre of the S. long side to the outer wall, by the Thotmes I., II., III. Amunoph II., Horus, &c. Enclosure S., to which the sphinx avenue leads further, with the ditch and many heaps of rubbish and fragments, amongst others, Thotmes III. and Amunoph III. The great S. portal receiving the sphinx avenue from Luxor, by Ptolomy Euergetes, and Berenike. The temple behind, dedicated to Konso, by Ramses III., Ramses VIII. &c. The historical representations S. of the great temple, by Ramses II.

(Sesostris) and Sheshonk, the Shishak of the bible. Representations on the N. outer wall, by Sethos I. Particular temple on the N. side of the outer wall, by Amunoph III.

The name of Alexander is on the second sanctuary, and also that of Cæsar Augustus. Many of the Ptolemies have also contributed. The names of the founders and builders are inexhaustible.

We now cast a glance at the *historical sculptures* on the walls and ramparts of Karnak. The most important are on the N. outer wall of the great hall, and towards the base of the S.E. pylon tower of the same. In the inner area (proceeding from the obelisks, right) a large bark is represented, reminding us of the immense boat of cedar, faced on the outside with gold, and inside with silver, which, according to Diodorus, was dedicated by Sesostris to Amun, the principal deity in Thebes.

The sculptures of this hall were commenced by Osirei and completed by his son Ramses the Great. Those on the N.E. side relate to the time of Osirei, and represent his campaigns in the East.

We begin at the North. The upper compartment represents the Pharaoh storming a fortified city, situated on a rock and surrounded by a wood. The city lies in the vicinity of a mountain, whither, at the approach of the Egyptian armies, the flying enemy drive their herds. The continuation of the picture is wholly destroyed.

In the first compartment of the second line, the king attacks the enemy's infantry in the open field, and after wounding their chief with

a lance, strangles him with his bow-string, and strikes off his head. The drawing in these figures is remarkably bold, and, making allowance for a few faults common to conventional style, it must be admitted, that the principal groups are admirably designed, and would do credit to artists of a much later epoch than the fourteenth century before our era.

The second compartment of this line shews us the hero king, who has descended from his war chariot, fighting hand to hand with the enemy's chiefs. One has already fallen beneath his lance, and trampling on the dead body the conqueror seizes his companion, who is likewise doomed to fall by his powerful arm. Returning in triumph, the king conducts the fettered captives before his chariot, and offers them, with the spoils of the conquered cities, to Amunre, the god of Thebes. The spoils consist of vases, silver, gold &c.

The lowest line begins with an encounter between the Egyptians and the Retno, who have entered the field, with war chariots and infantry. The enemy's chief is wounded by an arrow from the Egyptian king, who closely pursues him, and disables one of his horses. He attempts to leave his chariot, as his companion, covered with wounds, falls by his side. The enemy is entirely routed, and they fly in the greatest confusion. One is on horseback—seldom seen in Egyptian pictures. The next subject, is the victorious return of king Osirei. Descending from his chariot he enters the temple of Amunre, and presents his prison-

rs and spoils to him. He then, in the presence of the god, slays with a club the prisoners of the two conquered nations, the names of whose towns and districts are attached to other figures on the lower part of the wall.

The row of other historical pictures begins at the S.E. angle. In the lower line, the Egyptians attack the infantry of an Asiatic enemy in the open field. These are the Rotno, or Rotenno again. Their dress and colour, if they are the same as those represented in the Theban tombs, prove them to have inhabited a country very far to the north of Egypt. The Egyptians conquer them in their flight, and make many captives. They then return home, marching through different countries, of which some appear friendly, and others tributary to them. The inhabitants of a fortified city come out to greet them, bringing all kinds of presents, vases, bags of gold, &c., which, with every demonstration of respect, they lay at the feet of the Egyptian monarch. He afterwards meets with opposition, is obliged to attack a hostile army, and a strongly fortified town—situated on a high rock and surrounded by water, with the exception of that part which is rendered inaccessible by the steepness of the cliff, on whose verge it is built. It seems to defy the Egyptian army, but the enemy are routed and sue for peace.

Their arms are a spear and battle-axe, and they are clad in a coat of mail with a short and close dress. The name of the town, Kanana, and the early date of the first year of the king's reign, leave little room to

doubt that the defeat of the Canaanites is here represented.

In the other compartments is represented the return of Pharaoh to Thebes, leading in triumph the captives he has taken in the war, followed by his son and a royal scribe, with a body of Egyptian soldiers and other persons.

The succession of different countries and districts he passes through on his return, is singularly but ingeniously detailed; a woody and well watered country is indicated by trees and lakes, and the consequence of each town by the size of the fort which represents it &c., bearing a slight analogy to the simple style of description in Xenophon's retreat. The Nile is designated by the crocodiles and fish peculiar to that river; and a bridge serves as a communication with the opposite bank. This is very remarkable, as it shews they had bridges over the Nile at that early period; but being drawn as seen from above, we cannot describe whether it was made with arches or rafters. A concourse of priests and distinguished persons come forth to greet his arrival; and he then proceeds on foot to offer the captives and the spoil to the deity. Though probable, it is by no means certain, that Thebes is here represented, especially as the name of that city does not occur in the hieroglyphics. The deputation consists of "the priests and the chief men of the upper and lower countries"; it should therefore rather refer to his entrance into Egypt, and Tanis would agree better with the hieroglyphics. The edifices on the road, bearing the name of the king, appear

to be out of Egypt; and may either point out the places where he had a palace, or signify that they were tributary to him.

In the compartments of the upper line the Egyptians attack the enemy again in the open field, and oblige them to take shelter in a fortified town, situated on a lofty hill flanked by a ditch. On its bank, and on the acclivity of the mountain are several trees and caverns; amongst which some lie concealed, while others throw dust on their heads, and endeavour to deprecate the wrath of their victor. Their chariots are routed, and the king having seized the hostile chief, smites off his head, which he holds by the beard. Round the corner of the wall, the pursuit of the enemy continues, and they take refuge amongst the lofty trees on the mountain. The Egyptians pursue them to the woods, and heralds are sent by the king to offer them their lives, on condition of their future obedience to his will, and the payment of an annual tribute. The trees here represented are probably cedars, the place being evidently called Lebanon or, as in the hieroglyphics, Lemanon. Alighting from his chariot he awaits their answer, which is brought by an Egyptian officer, who salutes his sovereign and relates the success of his mission.

In the third compartments the hero, who in the heat of the battle had alighted from his chariot, gives proof of his physical powers as well as his courage, and grasps beneath each arm two captive chiefs; while others, bound with ropes, follow to adorn his triumphal procession.

On the other wall S.W. of the

great hall are represented the conquests of his son Ramses II.; from which it seems that the war, against the same people, was continued during the reign of this monarch. In the upper compartments of the N.W. end, Ramses attacks the enemy, who are routed, and take refuge in a fortified town, situated on a high mountain. He then storms another fort; and in the next compartment he gives them battle in the open plain, where he obtains a complete victory, and secures many captives. The remnant of their army retreats to a fortified city, which the Egyptians storm and take possession of. In all these representations, except one, the king is on foot, carrying his shield and spear, which signifies, that these places were taken by storm. In the lower series, he advances in his car to the walls of a fort; in the next he storms another on foot, and afterwards in his chariot appears before a third. The rest is much defaced, but sufficient remains to shew, that he offers the spoils and captives to the god of the temple.

Behind the side door of the hall in the upper line follow many scenes of battles and sieges. Ramses having overtaken the car of the hostile chief entangles him with his bow-string, and stepping forward on the pole despatches him with his sword. The discomfiture of the enemy is now complete, and they fly in the utmost confusion. The subjects of this line terminate with offerings to the deity of Thebes. Similar pictures are repeated on the tablets of the lower line. The other walls of this hall and the courts adjoining had similar sculptures. The pieces

representing the captives taken by Sheshonk (Shishak) in his expedition against Jerusalem, 971 B.C., amongst whom, as the hieroglyphics declare, is the king of the Jews, are at the S.W. wall of the principal temple, but the greater part of the other subjects relate to offerings made by the kings to the different gods of the temple.

We have here described the chief points. For the traveller who can devote more than four days to view these ruins, we add others of minor interest, which lie altogether on the W. bank; these consist in a small Ptolomite temple, situated about 300 paces S.W. of Medinet Haboo, near which is the site of the Lake of the Dead of Thebes; in a second small Roman temple, which rises about 1000 paces S.W. of the lake (now dried up); in the so called Tombs of the Queens, N.W. of Medinet Haboo; and in the temples of Dayr el Medineh, and Dayr el Bahri.

The *Ptolomite temple* is only 48 feet in length, consists of an outer court and three small chambers, is remarkable for the representation of Euergetes II. offering to his forefathers, Soter, Philadelphus, Philopator, and Epiphanes, and for its being the only temple in Egypt, dedicated to Thot, which time has spared.

The *Lake of the Dead* appears to have been about 4500 feet long and 300 broad. It is probable that on this lake the often represented processions of boats, which accompanied the departed to his last resting place, before being placed on the sledge and laid in the grave, took place.

The *small Roman temple* is des-

cended from the time of the Roman emperors, we find the names of the emperors Hadrian and Antoninus Pius. It is 45 feet long and 53 broad. Two pylons stand before it.

The *Tombs of the Queens* possess little interest for those not well read in antiquarian lore. The most prominent names in these tombs are those of the queens Amuntari (daughter of Amunoph I.), Taia (consort of Amunoph III.), the favourite daughter of Ramses II., and the consort of Ramses V. They have all suffered severely from fire, and their sculptures are hardly to be discerned.

The little temple, *Dayr el Medineh* (the southern convent) stands in a desert valley S. of the Memnonium. It received its present name from Christian monks having lived there. It was built by Ptolomy Philopator, is 60 feet long and 33 broad. It is visited chiefly for the sculptures on its walls. It is entered by high steps with two columns which still support the roof, and right and left united by bars, with the pillars surmounted with the head of Hathor. These steps lead to the sanctuary, consisting of three parallel chambers. On the left wall is represented the judgment of the dead by the gods, one of the most remarkable pieces of sculpture in Thebes. Osiris, the president, seated on his throne, with scourge and crook in his hands, which are placed over his breast, awaits the arrival of the souls being ushered into the nether world (Amenti). Before him on a lotos flower stand four genii, Thot, the celestial scribe with the ibis head, appears with a tablet, on which the

deeds of the deceased are recorded, before the king of the lower world, while the sparrow-hawk-headed Horus, and Anubis with the jackal's head are employed in weighing the good deeds against the ostrich feather, the symbol of truth and justice. A dog-headed ape, the emblem of Thot, is mounted over the scales. At length, between two goddesses, appears the dead man. In his hand he carries the symbol of truth, denoting that he led a good life and deserves admittance to Osiris. The forty-two assessors seen above in two rows complete the sculptures on this wall, referring probably to Osiris in his capacity of judge of the dead.

The temple, *Dayr el Bahri* (the northern convent), N. of Assasif, is situated immediately beneath the cliffs of the Libyan chain of hills, was built by Amuneitgori, and is one of the oldest in Thebes.

A dilapidated sphinx avenue 1600 feet in length, ended with a sculptured pylon, of which the foundation wall only remains—led to the entrance of the square temple, before which are two pedestals which formerly bore the obelisks. 200 feet N.W. from this gate an inclined plane of brickwork, leads to a granite pylon before the inner court, and about 150 feet from the base of this ascent, a wall at right angles with it extends on either side to a distance of 100 feet, having before it a peristyle of eight columns forming a covered corridor.

The inner wall of this passage is faced with fine sculpture. On the S.W. side several regiments of Egyptian soldiers, with boughs in their hands, march to the sound of trumpet

and drum in triumphal procession. An ox is sacrificed, and tables of offerings to the Theban god are laid out before the troops. On the upper sculptures traces only of two boats remain.

On the corresponding wall of the N.E. side two obelisks are dedicated to Amunre by the monarch who founded this building, and who erected the two great obelisks at Karnak; but from the following translation of the little that remains of the hieroglyphics, it is evident that they differ widely from those of the temple of Karnak. The inscription runs thus: "she (Amuneitgori) has performed this work for her father Amunre, lord of the countries (Upper and Lower Egypt), and erected to him two fine obelisks of granite..... she did this to him, to whom life is given, as to the sun, for ever."

On the same wall, below the hand of the deity, is another inscription, stating that Ramses II. added different parts to the temple. Beyond are a few beautifully executed fowl-ing scenes, and on the W. wall a series of hawks in very bold relief.

The inner spaces are arched, but not according to the rules observed at the present day, but so that the segment passes through the level over another prominent square stone, cutting off its angle. We have therefore the older style in which, to form an arch, the stones are not wedged and by this means hold firmly together, but rest on the side walls, and advancing over each other by degrees to the top, form an arch.

If the opinion that the Egyptians did not understand the art of building an arch is here refuted, a glance

at their brick buildings will prove still further what little ground there was for this opinion. In the oldest times necessity compelled them to form the brick arch, which, it must be admitted, the mortar between alone gave the form of ours. Were we inclined, we could furnish numerous proofs of what we have stated by seeking amongst the ruins in the valley of Assasif. We should find remains of pyramids with tunnels beneath, and oval arches above. The same with the outer doors of the tombs; they are not to be mistaken before their courts cut into the rock, with the black brick arch, vaulted by concentric semicircles, lying repeatedly over another. We find behind the Memnonium below, rows of arches, the bricks of which bear the stamp of Ramses the Great. Brick making was a government monopoly.

Still earlier, even in the ancient em-

pire, the art may be traced. One of the grottoes of Benihasan, described in the former chapter contains a representation of arched apartments used as granaries. To the left is a flight of steps—likewise supported by an arch—leading to an opening in the cupola, into which the corn was thrown. It is highly probable that the private houses were partly arched, and as we still find them, every chamber had its own cupola. We find too, arched tombs of the time of the pyramids. And those brick pyramids, which have not yet been opened, in all probability likewise contain arched chambers.

With this result of Braun's investigation we take leave of Thebes, for a long time the last place towards S. visited by the tourist, in order to describe a further tour in the next chapter.

CHAPTER VI.

FROM THEBES TO ASSUAN AND PHILÆ.

Journey from Thebes to Assuan.—Herment.—Esneh.—El Kab.—Edfoo.—Sandstone Quarries of Gebel Silsileh.—Ombos.—Assuan.—Elephantine.—Philæ and the cataracts.

Leaving Thebes, and steering S. the ruins of *Herment*, a village situated on the W. bank of the Nile, and occupying the site of the ancient *Hermenthis*, first attract our notice. The chief object is a little temple which appears to have been the *mammeisi*, or lying-in house of a larger temple no longer in existence, where the god *Mandoo*, the goddess *Reto*, and their child *Harphre* were worshipped. Here we see picturesque remains of pillars, in front tall, and behind, a plain temple cell in tolerably good preservation, divided into two departments. It receives no light but from the porch, and it requires a flambeau, or a fire to enable us to see the sculpture on the back wall in the smaller chamber. This is a basrelief, representing the goddess *Reto* giving birth to the god *Harphre*. The mother is supported by several goddesses; the midwife (goddess) delivers the mother, the wetnurse (goddess) stretches out her arms to receive the child. *Amun* the father of the gods, accompanied by *Soven*, the Egyptian *Ilithyia* assist-

ant at the birth, is also present. It is also understood that *Cleopatra* is present, to whose confinement with the young *Cæsarion* this picture flatteringly alludes.

The other wall represents the young deity being nursed, and trained. On the side walls are the 12 hours of the day, and the 12 hours of the night, represented by figures of women wearing on their heads disks of stars. The astronomical picture on the ceiling was intended to portray the setting of the stars at the moment of *Cæsarion's* birth.

Entering the larger chamber, we observe on the left wall another large basrelief of the lying-in goddess as she, supported by *Soven*, rises from her bed to join the assembly of the gods. *Amun* offers his hand, congratulating her on her accouchment. This chamber is likewise adorned with pictures of the young *Harphre* being presented, in succession, to *Amun*, his father *Mandoo*, to the gods *Phre*, *Pthah* &c. These welcome him, giving him their characteristic insignia, in order

to express, that they divest themselves of all prerogatives appertaining to them in favour of the child. The Ptolemæus Cæsarian with his child's face always appears in the pictures of the god Harphre, whose representative he is on earth—a piece of flattery of the priests, although, the comparing of kings with gods is quite in accordance with the ideas of the old Egyptians.

The next place, which will reward the lover of antiquities for his trouble, is *Esenh*, the old Latopolis, likewise on the W. bank. The temple is in the middle of the city, three sides of it are buried in ruins almost to the roof, and it is built round with clay huts. The front is also much hidden by Arab dwellings. The interior was cleared out under Mehemed Ali, and is well worth seeing. What we have called the temple, properly speaking, consists only of the portico of a temple whose sanctuary is in ruins, and it is entered like a cellar, by a flight of steps. Here we discover four rows of immense pillars, six in each row, walls lined with sculpture, and a black roof full of hieroglyphics treating on astronomical subjects. Champollion says, the basreliefs and the hieroglyphics in this hall of pillars are executed in such an affected and coarse style, that the declining state of art is very perceptible. We cannot admit this, although we allow, that the temple is of later origin, consequently, of a different style of art to that of Karnak and the Memnonium, and it is unfair to speak of them so contemptuously. These pillars, nearly 19 feet in circumference, stand in the narrow dusky space, so light and

tall, that when the first impression of astonishment has subsided, their appearance creates a most pleasing sensation of delight. The capitals develop papyrus, doom-palm, date, and vine, almost all different and disposed in the most charming order to splendid calices. The cup or tulip form, on which rests the cube supporting the roof, was originally plain, flat-edged, and round, like a plate, and indicated at most, by the drawing of leaves and buds on its surface, the origin of the flower. Now, however, this wreath of leaves is divided into larger or smaller forms, and intermingles all possible kinds of plants with the form of a tulip. The capital of the closed, reduced bud is no longer seen.

These manifold forms of pillars owe their origin to the time of the Ptolemies and the Romans. The shafts are round, and have lost every trace of the old construction, excepting the fascia of the four cornices under the neck, and a circle of dented leaves at the base resting on a particular round plinth. The middle is a long row of hieroglyphics, and below, appear in strong outline, the sacrificers before the god of the temple. The walls are lined with uniform square tablets in very good preservation, but somewhat monotonous, merely representing princes offering sacrifices.

The hieroglyphics explain who these princes were, and refute the acceptance of earlier antiquarians who attribute this temple to great antiquity. The walls of the porch were erected under the Emperor Claudius, the cornices of the façade, and the first row of pillars, under Vespasian and Titus. The back part

bears the names of the Emperors Antonine, Marc Aurel and Commodus. Some of the pillars were sculptured in the periods of Trajan, Adrian, and Antonine; those of the left and right walls, with the exception of a few bas-reliefs of Domitian's time, only pictures, and inscriptions of Septimius Severus, and Geta. The latter was murdered by his brother Caracalla, and his name forbidden throughout the empire. This prohibition seems to have been carried out as far as the remote Thebais, for the signs manual of Geta are here cut away, though not perfectly: the name of this unfortunate prince is still legible—"Emperor Cæsar Geta, the leader." These Roman Emperors, in Egyptian dress, sacrificing to Egyptian gods, are here, too, but data expressed in a flattering manner.

With regard to the Zodiac on the ceiling, various opinions are held, some attribute it to the remotest antiquity, while Champollion maintains that it, with the temple itself, is of the period between Claudius and Caracalla, and proceeds: "If these circles represented the heavenly bodies, as declared by the apparent arrangement of the signs, in one, the virgin being the principal sign, and in the other the lion; and this substitution of the lion for the virgin was made with the intention to point out that phenomenon, which the astronomers of the present day call the precession of equinoxes, and which was known to the ancients—if therefore they represented such a position of the heavenly bodies, it must be presumed, that these sculptures,

Christian era, are copies of designs of earlier date, simultaneous with the glorious epochs of Thebes and Memphis. This assumption may suffice for a few, but the signs of the Zodiac can be arranged as well for past times without limit, as for futurity, and the Theban astronomers, who were as clever as ourselves in that respect, would have had no difficulty in composing a Zodiac for a time long prior to their own century. Many other considerations lessen the scientific importance of those monuments, which nevertheless have a local importance; and if the discovery of astronomy, and the first division of the year, is to be attributed to the Egyptians, these astronomical pictures on the ceiling appear to have been more for the ornament of the architecture, than for their scientific contents."

The temple at Esneh was consecrated to Kneph, or Chnufts, one of the greatest Egyptian deities, called Lord of the land of Esneh, creating spirit of the universe, vital power of the gods, supporter of the world &c. To him are appointed his consort, the goddess Neith, and the child Hake; forming the honoured triad.

A few miles further up the stream, near the village of Kum Mereh, and not far from the Nile, is El Koola, a ruined pyramid, built of limestone blocks, but carelessly and irregularly, and much dilapidated. It is like all other pyramids, built in the form of steps, and some still remain. Its base is 60 square feet, its probable height was about 50 feet, now however but 35.

Opposite El Kan commence the

Near El Kab are the ruins of ancient Ithiya—two temples and several tombs. The way to these is troublesome, leading over a field, through the desert, which in parts is covered with soda, giving it an appearance of rime. The temple ruins are nothing particular, consisting of a chapel dedicated to the god Re, by Ramses II., a temple to Soven, by the Ptolomite king Euergetes II., partly hewn out of sandstone, and at some little distance another dilapidated temple, bearing the sculpture and name of Amunoph III. The small chapel of one chamber only, viewed from the distance, resembles an Egyptian dove-cot. The first temple has a court of pillars, pylons, and stairs with stone balustrades: the second, about a mile from the river, consists of a hall of 4 pillars, a court with columns, and a pylon connecting itself with the temple by a double row of pillars.

The rock tombs in which many distinguished persons were interred, and chiefly of the period of the war between the Egyptians and Hyksos, are interesting, and situated not far from the last named ruins. These graves are doubly remarkable: in chronological respects, giving important disclosures relative to the dynasties of the old empire; and for the representations of Egyptian artificers, farmers, and sailors. The colours for the most part are still bright, but, altogether, time has committed terrible ravages, and it bears no comparison with the much larger and more richly endowed tombs of the kings.

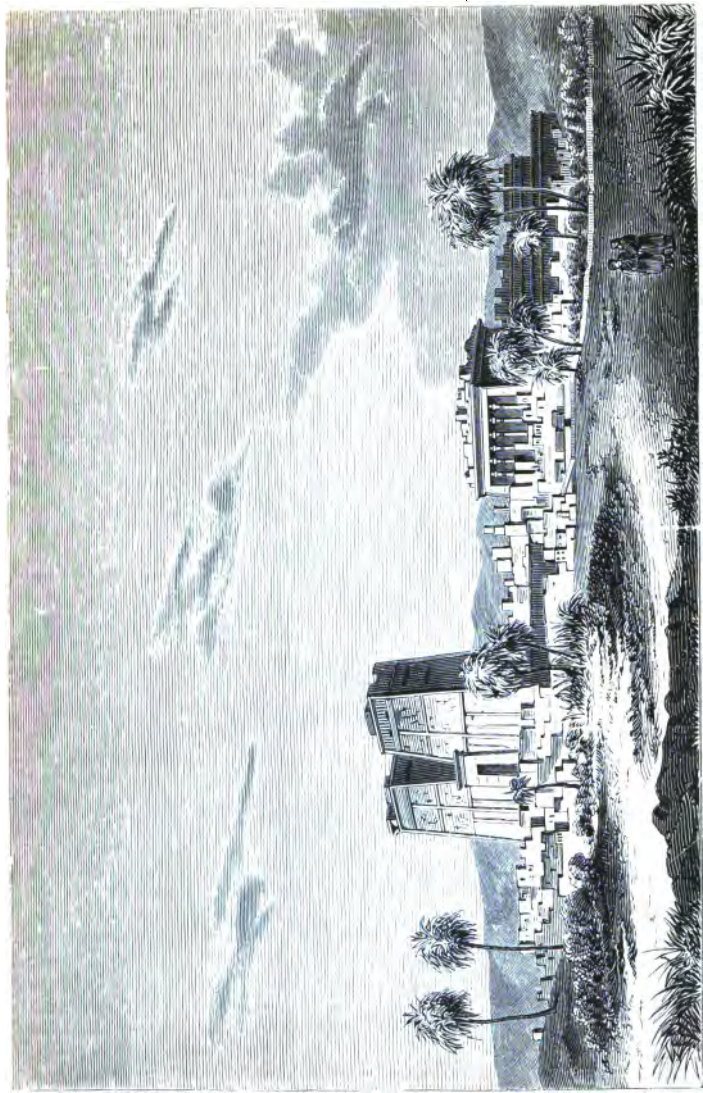
The first, faced with sculpture, is remarkable as containing the names

of several Pharaohs who governed at the beginning of the 17th dynasty, (Amasis to Anunoph II.).

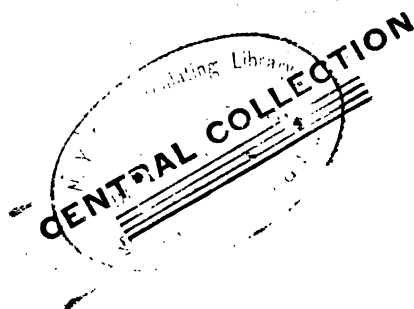
Beyond, is a larger grotto displaying agricultural scenes; on the W. wall ploughmen, sowers, people reaping wheat, barley, and durrah, with the assistance of oxen employed in treading out and winnowing the corn. Beneath, the cattle, pigs, and goats of the deceased, are counted and noted down; in other parts gold is weighed, bird catching and fishing, the salting of fish and geese, the wine press, various boats with twelve or fourteen oars, a large cabin, and room for a chariot and pair &c.

On the opposite wall the proprietor of the tomb is seated with his wife on a handsome sofa, to which a monkey is tied, and entertains company. The men sit apart from the women, and the musicians play the cymbals, double flutes, and harps.

Further up, on the other bank is *Edfoo*, once Apollinopolis Magna, whose gigantic pylon is discerned from a long distance, and is one of the finest and best preserved in Egypt. It is distinguished for its fine proportions, reminding us of Karnak, its harmony of arrangement, and an adjoining wall, which is adapted to give a good idea of the circumference of this sanctuary. The immense pylons, with their bas-reliefs and the portal leading to them, are in excellent preservation. Passing through this portal we enter a forecourt, two sides of which are columned, and in the background the Pronaos of the temple with its immense pillars, now almost concealed by ruins, eighteen in number.



The temple of Edfu.



Of the Adytum and Naos nothing can be seen from this point, they being entirely buried in the rubbish, and like the forecourt have Arabian huts on their roofs.

Those who will take the trouble may reach the interior; the guide conducting them to the stable of a hut on the roof of the temple, then, with flambeaux, crawling along on the stomach between the stones of the roof, and the heaps of rubbish which fill up the lower area, until by degrees they can go upright, and at length view the sculptures on the pillars and ceiling.

This temple also, according to Wilkinson's researches, was founded by Ptolemæus Philometor, 180 B. C., and completed by Physkon, or Euergetes II., his brother, by Ptolomy Lathyrus, Alexander, and Ptolomy, the son of Anletes. The small figures on the corner of the W. pylon were added later, as the name of Tiberius Claudius Cæsar authenticates. The other smaller temple, now almost smothered with dirt, and exhibiting the horrible figure of Typhon, was likewise built by the Ptolomies. According to Lepsius, these temples were dedicated to Horus, and Hathor, once called here the queen of husbands and wives. "Horus", says the before mentioned writer, "like all other children on monuments, is represented naked, with his finger in his mouth; I have already explained the name of Harpocrates, which I here find depicted and written in full as Harpe-Chroti, that is, Horus as child. The most interesting inscription is that on the E. outer wall, built by Alexander I., hitherto

unnoticed. It contains many data of the kings Darius, Nektanebus, and the so called, though incorrectly, Amyrtæus, and refers to the possessions belonging to the temple."

From the summit of the pylon, may be had a good view of the neighbouring mountains, the Nile, and the fields and palm groves on its banks. The colossal stone walls of the façade of this temple form a singular contrast to the low, miserable Fellah village beneath them.

Further upwards, near *Gebel Silsileh*, where the stream has forced its way through the sandstone mountains, are, on either bank, the quarries, from which the Theban kings found the stone for erecting the immense edifices of Luxor, Karnak, Koornah and Medinet Haboo. It is the fine light brown sandstone used for the sculptures, thinly faced with chalk, previously to laying on the colours. Water alone is used for binding them together, and this is sufficient in the dry climate of Upper Egypt, which is scarcely ever visited by rain. The quarries are very extensive, but they were not the only ones resorted to. The narrowness of the river, a cliff strongly resembling a pillar, and the name of the old town Silsilis, which sounds similar to the Arabic, Silsileh (chain), gave rise to the tradition, that the navigation of the river was barred by a chain fastened to stone pillars.

That Silsilis, of which now not a trace is visible, stood on the E. bank. Here are also the most extensive quarries, but nothing else to interest the antiquarian. On the W. bank are several interesting grottoes and

tablets of hieroglyphics, of the early time of the Theban empire, the eighteenth dynasty.

The first grotto N. consists of a long corridor supported by four pillars, and many hieroglyphic tablets. It was commenced by Horus, the ninth Pharaoh of the eighteenth dynasty, who has here commemorated his defeat of the Ethiopians. He is represented in his chariot with drawn bow, pursuing and scattering the retiring enemy. He is then borne in triumph on a splendid shrine, while his troops with the captives precede or follow him. He is afterwards seen receiving the emblem of life from Amunre. Other tablets are of the time of Ramses II., his son, Pthamen, and Pthamen Septhah, the first king of the nineteenth dynasty; these, however, can only be appreciated by antiquarians. There are other grottoes further on, which have been used as tombs, and contain the names of Thotmes I., and III. and of the queen, who erected the great obelisks in Karnak, but very little sculpture.

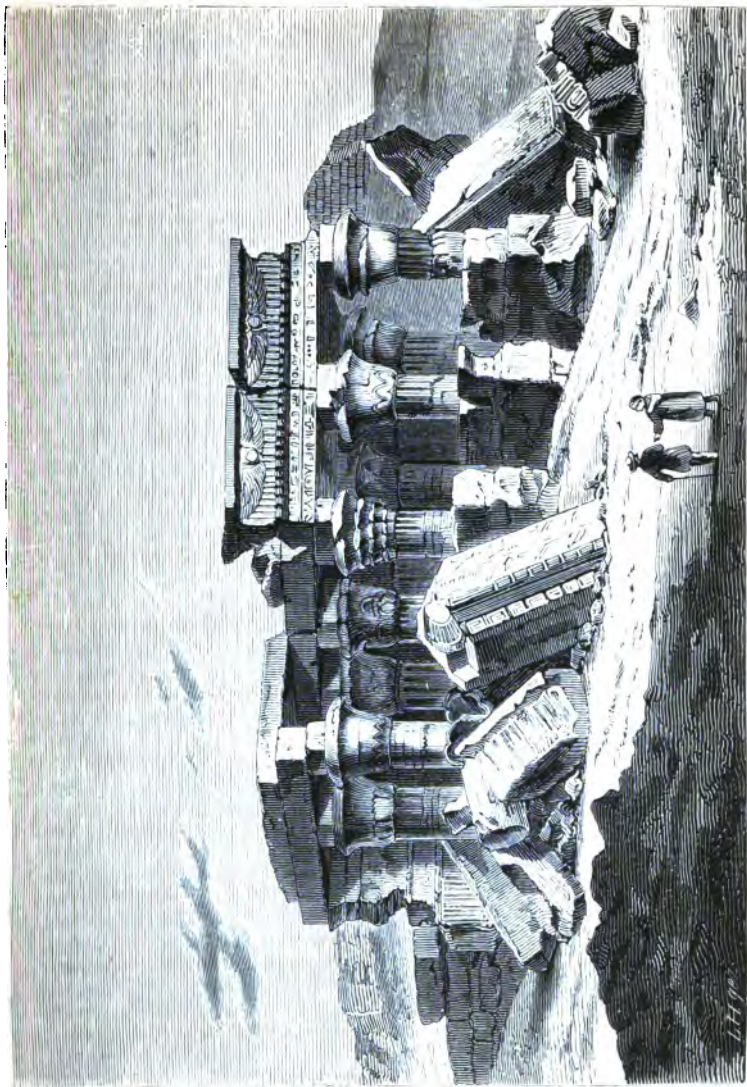
Other graceful open chapels and hieroglyphic tablets may be seen S. of the grotto. They are ornamented by pillars, with capitals of lotus blossoms. The first chapel, which is much dilapidated, was built in the reign of Osirei I., the second in that of his son Ramses II., and the third by his son Pthamen. The subjects in the two first resemble each other. In the chapel founded by Ramses, the king makes offerings to the Theban triad Amun, Maut, Konso, and to Re, Pthah and Hapimoo (Nile god). The other deities represented in the sanctuary are Savak, Mando,

Osiris, Ao, Tafne, Seb, Atmoo, Chem, Hathor, Thot, Anauke &c. On the principal tablet Ramses offers incense to the Theban triad, and to Re, Pthah and Hapimoo two vessels of wine. On another part Isinofri, consort of this Pharaoh, presents to another triad two sistra.

That the Nile god was here so especially honoured, may be attributed to the stream making a sort of second entrance into the land, and perhaps, owing to the stone blocks for the temples and palaces having been entrusted to the navigation of the river.

Savak, the principal deity of Ombo, here likewise held the first rank.

The temple of *Kum* or *Kom Ombo* is beautifully situated on a hill on the E. bank, its pylons have almost entirely fallen into the river, and the sand of the desert on the other side conceals the hinder part of the sanctuary. Various signs indicate, that a temple stood here in the earliest ages. What remains of it belong to a sanctuary, begun by Ptolemæus Philometor, continued by his brother, and finished by Auletes, or Neus Dionysus: a portico with thirteen pillars still standing, but half buried in sand, three nearly demolished adyta, and a small naos. The characteristics of this temple, devoted to two deities (Savak and Aræris), lie in the double entrance and the two parallel sanctuaries, neither of which are to be found in any other Egyptian temple; and we may therefore conclude, that we have before us in fact, two temples adjoining each other. The capitals of the pillars are gracefully executed, the colours on the large architraves are for the





most part still vivid, the sculptures of the pronaos and the façade in good preservation, and the stone roof wonderful for the size of its stone blocks. Near the river below are the ruins of a stone dam, which was not sufficient to protect the temple from the force of the water, and towards N. are fragments of crude walls, probably the ruins of Ombos, which appears to have been destroyed by fire. The inhabitants of this city are known to have been worshippers of the crocodile, the animal sacred to Savak.

Here, and indeed after passing Gebel Silsileh, the country assumes a different aspect, and it is evident we are approaching the boundaries of Nubia. The valley grows narrower, and there are fewer palm groves. Disrupted sandstone hills, intruding on the desert extend almost to the river, and, with their friable clefts, threaten the narrow strips of land, planted with Turkish clover, near the river. The Fellahs are darker in complexion, and their features betray their negro origin.

A hill to the right, on which, glittering in the sun, stands the cupola tomb of a Moslemite saint, at its foot two other tombs, overshadowed by a broad branching tree, gray-reddish mountains of the desert with yellow sand, and a long palm grove at the left, announce our near approach to the frontier of Nubia. We soon see where the Nile divides, cliffs of granite, the forerunners of the cataract, appear in the stream, and through the palms on the right bank, amongst

seen the brown gray houses of Assuan.

Assuan or *Eswan*, the old Syene (Coptic *Sowan*, "the opening") shows but small remains of the ancient city; a few granite pillars of a much later date, and the scarcely distinguishable fragments of a temple, in which is found the name of Nero. In this temple, the well of Strabo, in which the rays of a vertical sun during the summer solstice are said to have fallen, has been sought, but as may be easily imagined, in vain, as the city is not, as supposed by Seneca and Pliny, within the tropic, and is therefore not situated in a sufficiently southerly direction.

The old wall, opposite at the S. end of the present city, projecting into the river near the landing place, is not, as erroneously supposed, the ruin of a Roman bridge, but belonged to an Arabian bath. In one of the arches on the N. side, there is certainly a Greek inscription referring to the rising of the Nile, but it is evidently taken from some other place.

Assuan, or *Syene*, was once the boundary of the Roman empire, and is the city in which Juvenal expiated the writing of his satires in banishment. The present city is dirty, poor, and void of anything worth seeing. The trade formerly carried on with the interior of Africa has very much deteriorated, and the bazaar is therefore desolate. Nothing but the dates, which grow in the neighbourhood, are of any importance. The population consists chiefly of Nubians and Barabras. Some of the descendants of Persians

who were brought 350 years ago, by the sultan Selim to form a garrison, still reside here. The Nubian character predominates, their countenances are darker, but the features nobler than formerly. The children, until near maturity, go either quite naked, or wear a leathern girdle, ornamented with shells or little balls of ivory, round their loins. Their chief employment is singing to the Howadshi for bakshish, or offering trifles—girdles, bast baskets, &c., for sale. Nubian lances, nose rings, silver bracelets—sometimes beautifully worked—Abyssinian mountain goats' horns, ostrich feathers and elephants teeth may be bought here; the latter if good cost 500 piasters each. The sale of female slaves, which, up to a late period, was carried on to a great extent, has been prohibited under the government of Said Pasha.

The S. of the city is surrounded by the remains of an old wall, built by Amroo, subcommander of Omar: of course, shortly after the death of Mahomet. Here we find numerous tombs, many with cupolas, and a few vestiges of old mosques. Amongst the tombs are some of the third century of the Hegira, and in several lie celebrated saints of the Islam. Not far from this cemetery is a small bank, of that diluvial deposit so often met with on the road to Philæ—of this a further description presently—which, from its abundance of shell, and the blocks of granite lying on its surface, is worth the notice of the geologist. The commencement of the desert, at the left hand, offers sportsmen an opportunity of shooting gazelles, hyenas, and jackals; the best

time is early from 3 till 6 o'clock, the sportsman should, through his dragoman, procure the services of a native hunter, and he will probably be fortunate enough to kill one or other of these animals.

The most interesting objects in the immediate neighbourhood of Assuan are the old granite quarries; they lie in the mountains S. of the city, distant about half an hour's walk from the river. The colour of the stone is light red, sprinkled with green, of a fine texture, and nearly as hard as porphyry. In one of the quarries S.E. of the cemetery is an obelisk 100 feet long and 12 square feet at the base, which appears not to have been used, owing to a fissure on the top: grooves were afterwards made in it, for the purpose of splitting it into single blocks, but for some reason, this plan has never been carried out. In different parts of the quarries, which were worked previous to the eighteenth dynasty, the Egyptian method of removing these immense masses of stone is distinctly seen. A shallow groove was cut along the whole breaking line, in which, holes of 3 inches wide, and 4 in depth, were cut at short distances from each other, into which wooden wedges were driven; these were saturated with water, and after a time expanding, broke the stone asunder. The obelisks of Luxor and Karnak, of Heliopolis and Alexandria are from these quarries. In the brown sandstone hills, not far from the city, is another remarkable quartz quarry, which, with the sun shining upon it, glistens like a glacier.

Opposite Assuan is the *Elephan-*

time island, which, with its charming groves of palms and acacias, green fields, and innumerable gray and red granite cliffs, surrounded by bubbling ripples, presents a finer picture than the few vestiges of temples and other buildings which once graced it. These ruins consist of a gateway, of the time of Alexander the Great, once the entrance to some building; near it, to the N., are traces of a small temple built by Amunoph III., and dedicated to the god Kneph or Knuphis. Close upon this is a mutilated statue of red granite, and an altar to Ammon, by the Romans frequently mistaken for Kneph, both deities having the head of a ram. Here likewise are the ruins of the old Nilometer.

South of Elephantine is the little island of *Sehail*; remarkable for the hieroglyphics—some of them very ancient—on the tablets of its walls of rock. It once possessed a small temple of the Ptolemean period, of which nothing remains but its foundation walls.

The traveller who merely proposes visiting Philæ, without passing the cataract, may proceed with his bark as far as Sehail, and thence ride on to Philæ. It is more usual to beat through the long and tedious way, over the before mentioned cemetery and the rocky tracts of the desert, which extending about $\frac{1}{2}$ German mile, lead down to the Nile again.

The *cataracts*, unquestionably, are worth visiting. Those who imagine to find verified the description of Strabo, or Paul Lucas (written about the year 1700), who represents them as being 200 feet high,

and compare them with Niagara or the fall of the Rhine at Schaffhausen, will find themselves deceived on discovering them to be merely a continuous flow of agitated waves bounding against, bubbling, and flowing over the granite blocks 10—15 feet apart. They are, in fact, not waterfalls, but small running streams, about 50 feet in length and 3—4 in depth, which are only perceptible through the scattered cliffs over the bed of the river, and may without great danger be passed over in the bark. In going up, vessels steer E., down W. of the little island of Biggeh.

The fall of the Nile from the cataracts is about 5 inches to an English mile, which, from Assuan to Rosette, gives a fall of 300 feet.

From the cataracts, the banks of the Nile have quite a different appearance; the river flows through a very wild, gloomy valley of dark red granite rocks, at the foot of which are only small spots of herbage and but few palms. In the midst of this miserably barren, rugged, dreary wilderness appears Philæ, with its fine ruins, green trees and still water surrounding it, like a picture from the land of dreams. The nearer we approach it, the more beautiful it becomes,—a charming, pleasing melancholy object, contrasted with the landscape of the cataracts, and the immense masses of stone which encompass it.

Philæ, called by the Arabs Anas el Wogud, by the old Egyptians Pilak, Ailak, or Manlak “frontier place” is a short distance beyond the cataracts, and about $1\frac{1}{4}$ German mile from Assuan, and is at pre-

sent uninhabited. Its principal ruin is that of the temple of Isis, commenced by Ptolomy Philadelphus and Arsinoë, completed by succeeding monarchs. It is very irregular in its ground plan; instead of following a certain line of direction, it follows the tortuous form of the island, and its different rows of pillars and portals are placed, with so little attention to proportion, that the building makes a more agreeable impression when considered as a collection of small parts, rather than when viewed as a whole. The face of the temple, from its being situated far from the current of history, has comparatively not suffered much from the hand of man, by which other temples of Egypt have been demolished, nor would it be difficult to restore it to its original form; it therefore gives the best idea—excepting that of Denderah—of the old Egyptian style of these dwellings of the deities. The mud, daubed on the walls by the Coptic Christians, defaces the richly painted sculptures without quite obliterating them: the capitals, with palm leaves and lotos, supporting the portico, retain their green and blue colours.

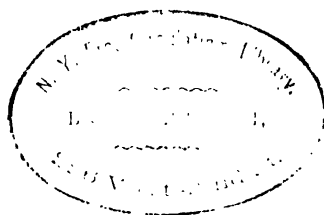
South of the island two long corridors, the back wall of one of them built in, and running from the river, lead to the temple. This double corridor, of 36 pillars, was never completed, for some of the capitals are still unhewn, and others are in different states of finish. This is succeeded by two immense pyramidal towers, with a gate, staircase, and chambers, all in good preservation, so that the roof may be ascended, and a view of the ruins and

the entire valley may be enjoyed from it. A second court, leads to another similar gate-front with winged towers, but not so high. The design is irregular; the right of the inner court being skirted with a simple gallery of pillars, whereas the left has a whole temple, the pillars of which take the place of the gallery. Judging from the style of building, this temple belonged to the Typhonia. It has heavy pyramidal corner pillars, and an open row of columns between them, under the architrave, and sharp prominent cornices. The columns have no inter-medial bars, they are turned inward, and correspond with the open gallery opposite. Through the gate of the second pylon system, the front of the older temple, in front of which are the irregular buildings, we enter a third higher pillared court. It was erected in the time of the Ptolomies, when Egyptian art had fallen. How radiant are, however, these capitals in their lotus, papyrus, and palm leaves, how elegant these pillars ornamented with stars, and leaves, and symbols of religion! On the coloured capitals, red and green predominate; over the entrance soars the blue-winged disk of the sun: the roof of the hall is blue, with golden stars, representing the vault of the heavens, in which appears the goddess, several times repeated, crossing, and running into, each other. Through the back door we enter the dark, now desolate chamber of the sanctuary. Besides the chambers there are many secret passages in the thick wall, where the treasures of the temple were concealed, though others suppose they served as prisons

12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100



The island of Philæ.



for those who had sinned against the priests, or for the performance of religious frauds. The sculptures are chiefly in high relief, brilliantly coloured, representing scenes from the myths of Isis and Osiris and their offspring Horus, who formed the triad worshipped in Philæ. The deities are here with white skins, not as in the older tombs and temples, with red faces and hands. The profiles are symmetrical and even fine; the emblems which encircle them exhibit talent and taste in their execution.

Eastward of the great temple is a square open building of yellowish sandstone, the four sides of which are composed of pillars supporting an architrave, and connected about half way up by walls of large blocks. The capitals are all of different patterns, but harmonize as well as those of Herment and Esneh.

The edifice is evidently unfinished; the pillars and walls were intended for decoration, and a sandstone roof was to have been added, which would have rendered the building peculiar in its way. But a small portion of the sculpture is finished, and the roof falls altogether. Probably this was the already mentioned "lying-in house" and its erection of the period when Christianity contended with idolatry in Egypt. The black Blemmyes, Ethiopian Beduins, were the last worshippers of Isis and her husband in Philæ. Till late in the Christian era they were allowed to fetch the images of their gods, and parade them in their boats. In this temple (in the year 451) the Romans signed articles of peace with them, for the purpose of putting an end to their invasions on the Roman dominions.

CHAPTER VI .

EXCURSION FROM ASSUAN TO WADI HALFA.

Trip from Assuan to Wadi Halfa.—Prefatory observations.—Prices and distances.—Nubians.—Dabod.—The two temples of Kalabshee.—Gerf Hossein.—The temple of Wadi Sebua.—Korosko.—Amada.—Aboo Simbel.—Wadi Halfa and the second cataract.—View from here to Kartum.

Years ago, Philæ formed the southern extremity for excursions on the Nile, but now the greater number of barks convey Europeans a long way towards Nubia, as far as the second cataract, which is 219 Eng. miles beyond Assuan, near the village of Wadi Halfa. The distance there and back, with favourable winds may be performed in 14 days, and the tourist will be richly rewarded in viewing the ruins of Aboo Simbel only. "No one who has not been beyond Assuan", says Bayard Taylor, "can pride himself of having a real notion of Egyptian art; and of the Nile, that delightful

river, those who left it at Philæ, only half a one."

If the bark be not too large, it can pass the cataracts of Assuan without difficulty or danger. In order to accomplish this, one of the pilots or Reis of the cataracts will undertake, with the help of his men, not only to bring the boat through the rapids of the stream, but also the management of the boat as far as Wadi Halfa and back, for which he receives 400—500 piasters. A bakshish must also be given to the Reis of the bark and his men, so that the expense may be reckoned at £ 6 exclusive of extra provisions.

The distances between the more important places are as follow :

Assuan to Dabod on the W.-bank	15 1/2	Eng. miles.
Dabod to Tafah	" "	" "
Kalabshee	" "	" "
Gerf Hossejn	" "	" "
Dakkeh	" "	" "
Kurti	" "	" "
Maharraka	" "	" "
Sebua	" "	" "

103 1/2 Eng. miles

	103 $\frac{1}{2}$ Eng. miles
Derr on the East-bank (on the opposite lies Amada)	29 " "
Ibrim on the W.-bank	13 $\frac{1}{3}$ " "
Abou Simbel on the W.-bank	33 $\frac{2}{3}$ " "
Wadi Halfa " " E.-bank	40 " "

219 $\frac{1}{2}$ English miles.

The Nubian part of the Nile is very different from the Egyptian; it has no longer the prevailing beautiful, pale monotony of colour, but the picture of the valley is full of striking contrasts, and powerful effects of light and shadow. The river is more rapid, narrower and clearer; the hills on each side rise nearly from the edge of the water: dark granite, porphyry or sandstone cliffs, sometimes nearly 800 feet high without tree or shrub, neither grass nor moss, through every opening and crevice of which the atmosphere is so pure and clear, that our most cloudless days in winter will scarcely bear a comparison. On the W. bank they are not so lofty, and the sand of the vast Libyan desert, extending uninterruptedly to the Atlantic ocean, has collected and settled two thirds of the height of the hills, and fallen like an avalanche into the stream. The sand is of a gold colour, and at the setting and rising of the sun, is as glaring as the snow on the Alps.

The arable land below is a mere skirt 22—25 paces in breadth; it produces, besides corn and cotton, excellent dates, which are the chief nutriment of the Nubians. Every five years a government officer counts the trees, and lays an annual tax of 1 $\frac{1}{2}$ piaster on each. The leaves are finer than those of the

lower Nile, the trees do not bear till the seventh year, continue bearing for eight or ten years, and then gradually wither. Wherever a piece of fertile land is to be found, the cracking wheels of the sakia (mills for drawing off the water) are at work day and night, in order to create lupin and durrah fields, but notwithstanding the industry of the people, scarcely sufficient is produced to supply their wants, and it is unjust of the government to levy a tax of 200 piasters on each machine.

The inhabitants are called Barabra (Barbarians) and are two distinct races, the Kenoos, who live in the North, and the Nubian in the South. With the exception of an apron round their loins they usually go naked, and in most districts wear neither the turban nor the felt cap of the Egyptian Fellahs, nor have they their hair cut, leaving only a top-knot by which the angel of Mohammed leads the believers into paradise, but let it grow long, and grease it with fat. They are more ignorant than their northern neighbours, the Fellahs, but more honest and not such importunate beggars. For some years many of them have migrated to Cairo, where they are valued as useful servants. They are considered brave, and in many districts continual little feuds, keep alive a warlike spirit among them.

which shows itself in their always going armed with shield and spear. They also give way to intemperate habits, and may be heard regretting, that Mohammed has prepared streams of milk for them in paradise, instead of streams of arac. They prepare a sort of spirit from dates, and rum or brandy is a more welcome present, than any other, more so even than soap, oil, or gunpowder, which they often beg from travellers.

Besides the Nubians, various Arab tribes inhabit the country; they are of nearly pure Semitic blood, and of families who migrated eight hundred years ago from the Hedshas to Africa. In Abbara are still to be found descendants of Dshalin or the tribe of Ben Koreish of Yemen, and in the South there are families, who claim relationship with the Abbassides and Ommajjades. The mixture of the races with the negroes on the other side of Sennaar has not occurred to any great extent, these not being thought much better than wild beasts. Arabic is spoken in various dialects, from the Red Sea to the frontiers of Bornou and Darfur; and, according to Burekhardt, the prevailing dialect is that of Hedshas. The difference between the descendants of the Arabian race and the inhabitants of Nubia who, like the Ababdehs and Bisharis, belong to the native African races, is evident to the most superficial observer, but they are no more to be classed amongst the negro race, than those of Kenoos and Nuba.

The statement of Herodotus, that Sesostris was the only Egyptian king that governed in Ethiopia is

contradicted by the monuments, for the names of many other Pharaohs of the 18th dynasty are found beyond the second cataract. The later kings seem to have given up most of their Ethiopian possessions, and but few of them claimed Lower Nubia. The Ptolomies first spread their rule over part of it. At the time of Psammetich, the frontiers were near Elephantine. Strabo describes Syene (Assuan) as the frontier, and Philæ, at that time, belonged in common to the Egyptians and the Ethiopians, and it remained so under the Roman emperors, who were, however, not prevented from considering Lower Ethiopia as belonging to their empire, and contributed to the embellishment of the temples already built there.

Throughout Lower Nubia we meet with only three inferior mosques, but the stations up the stream display a long row of ancient temple ruins on the left bank.

The first of any interest are those of *Dabod*, a well preserved temple house, founded by the Ethiopian king Ashar-Amun, a successor of Ergamun, contemporary of Ptolomæus Philadelphus, and during the reigns of Ptolomæus Philometor, Augustus and Tiberius decorated with sculptures, and dedicated to the same triad of gods as the temple of Philæ. The chief building commences with a court with four pillars connected by bars, a chamber in the centre, and two lateral ones, besides stairs leading to upper chambers. This is succeeded by a second centre chamber, in front of the adytum, and two side rooms. The three pylons are not at equal distances from each other, and the whole is

surrounded by a wall, of which the first pylon is the gate of entrance.

The adytum is without sculptures, but two monoliths bear the names of Physkon and Cleopatra, and in the fore-chamber of the Naos is that of the king Ashar-Amun the "beloved of Isis". In the portico the gods Thot and Horhat diffuse the emblems of life and purity on Tiberius.

This is succeeded by the light picturesque ruins of the temple of *Gertasse*, a group of six pillars, with masks of Hathor as capitals, and two of them still united by the long stone beam which they support. There are no sculptures in this temple, except on one of the W. pillars.

We come next to the square stone walls of the two temples of *Tafah*, facing the black granite mountain, through which the Nile to some extent runs.

Kalabshee. These are the ruins of the largest temple in Nubia. This temple was erected in the reign of Augustus; Caligula, Trajan, and Severus furnished it with sculpture pieces: but it was never completed, and at a later period sadly mutilated. A staircase leads to two terraces. A pylon of hewn sandstone rises majestically above the broad portal, and viewed from the outside it has a very imposing appearance. Once probably the interior was on the same scale, but now it is nothing more than a mass of ruins, and it is difficult to discern any particular form. The portal leads to a hall of dilapidated pillars strewn with their own vestiges, and in front of the temple house itself, which—as in Edfu—opens

between pyramidal side screens through four columns connected together from beneath. The columns under the mutilated stone beams, and their ornamented capitals of vine leaves, and palm branches, remind us that we have a building of ancient date before us, and we need not expect to find in the chambers any historical sculpture. We perceive only the usual offerings of the Roman emperors on the screen of the back chamber, which are of no value but for their date. This succession of chambers of decreasing height, each with two pillars, are much injured by the falling in of the roof. Where the ceiling can be seen, it appears to have a blue ground with faded stars.

The lover of Egyptian art will turn with satisfaction from these inferior sculptures of the Roman era, to the spirited creations of the period of the Pharaohs, found in the cavern temple of *Bet el Wally*. These are of the time of Ramses the Great, dedicated to Amunre, Kneph, and Anauke, comprising a small sanctuary, a fore-hall of ancient Doric pillars, and a small court. At the upper end of the hall are two niches, each containing three sitting figures in high relief, and on the outer walls, facing the hall, the battles of Ramses are represented.

The sculptures record the wars of this Pharaoh against the Kooshi, or Ethiopians, and with the Shori, a nation of Arabia (not the present Bishari as Champollion declares), who formerly were subject to the Egyptians, but rebelled, and were again rendered tributary to them by Osirei and Ramses II.

On the right screen king Osirei is seated on a throne beneath a state canopy, receiving the presents brought by the vanquished Ethiopians. Those bringing the presents are preceded by the prince of Koosh Amunmatape, accompanied by his two children, who are conducted before the king by his eldest son. The presents consist of tables and chests covered with chains of gold, panther skins, purses of gold dust, ebony, ivory, ostrich feathers, packets of bows and arrows, and costly furniture. Other Ethiopian ambassadors present a lion, oxen, and gazelles.

The lower series commence with the Ethiopian princes and their suite bringing plants of their country and different animals, panthers, ostriches, apes, and giraffes, from the interior of Africa. Further on, the battle with, and the defeat of, the Ethiopians. Osirei appears in his war chariot, accompanied by his two sons, also in chariots. It appears to be a wood of cocoa-nut trees, with monkeys climbing their branches. The royal hero discharges an arrow at the tottering foe, whose warriors fly to the wood for refuge. On the upper end of the picture a wounded chief is borne away by his comrade, one of his children throws dust on his head, while another runs away to announce the mournful intelligence to his mother, who is employed in cooking at a fire on the ground.

The opposite screen contains scenes from the wars against the Shori. At the upper part, Ramses sits on a throne with a lion, his companion in war, lying before him; his

eldest son conducts a number of captives of that nation before him. On the lower tablet a deputation of Egyptian chiefs congratulate him. Further on, the victorious Pharaoh, in the midst of the battle, combats with one of the enemy's chiefs, and, in the presence of his son and other Egyptians, kills him with his sword. The next compartment represents him in his chariot, seizing and slaying another Arabian chief. The enemy flies to a fortified city, towards which the king advances; some supplicate for pardon and peace, the son of Pharaoh beats in the city gate with his axe. The king tramples on the fallen Arabs, and many of the fettered prisoners brought by his son he strikes to the earth.

These are the principal scenes in this temple, which, after that of Abou Simbel, is the most remarkable in Nubia.

Further up are detached Roman and cavern temples. The first are in Dendur and Dakkeh, scarcely worth a visit, it will suffice therefore to observe that, that of Dendur was erected by Augustus and dedicated to the gods Isis, Osiris and Horus, and that of Dakkeh, founded by Ergamun, and under the Ptolomies decorated with a few sculptures, was the dwelling of Hermes Trismegistos—the old Egyptian Thot.

The cavern temples are so clumsy and rude, that it is almost doubtful whether the high degree of Egyptian art could have formed them. This contradiction, however, is easily explained by the supposition that Ramses did not build them, but that

his name was used in order to mark the time of building.

Gersf Hossejn, with the exception of its forecourt, is wholly hewn out of the rock. At the upper end of the sanctuary, in high relief, are four sitting figures. Similar ones meet the eye in the eight niches of the great hall with six pillars, and in the other forecourts. The depth of that portion of the sanctuary hewn out of the rock is 130 feet. It was specially dedicated to Pthah, and next to Hathor, Pacht, and Anauke. The inner screens are fall of soot, and great numbers of bats, which hang in ugly clumps from the ceiling, cause a most disagreeable smell.

Wadi Sebua, dedicated to Amun and Re, is hidden in a little hill. The sphinx avenue which formerly led to the rugged pylon wall which formed the front of the sanctuary, together with a hall of Osiris pillars, now lie buried in the sand. Next, is the temple, which can only be reached by engaging the Nubians, who always present themselves on the arrival of a bark of Europeans, to dig a way through the sand. At the time of the Christians it was transformed into a church, of which its interior shews several signs. In the hindermost chamber is the plaster figure of St. Peter, with his great, yellow key, and on either side Ramses the Great presents him an offering of flowers. The old king is, in fact, in place of the Egyptian deities which are concealed by the plaster, and which, from beneath the more perishable figure of the apostle, by degrees peep through, and, with the composure peculiar to stone figures,

seem to await who will hold out longest.

The inhabitants of the village *Wadi Sebua* are Beduins and speak Arabic; the Nuba language succeeds, and is spoken as far as *Wadi Halfa*.

The temples hitherto described are all on the left bank. *Korosko*, the first station of the great *Nubian desert* is on the right. Here the high road to *Kartum*, the most southerly point where civilization still exists, turns to the S., cutting off the immense curve of the Nile which terminates here. This desert is one of the worst in Africa; for on the whole caravan way, extending over 200 miles, water is but once met with. The road is, however, well frequented, skeletons of men and camels who have perished, lie in great numbers on all sides, particularly towards the termination. Here are sandy vales and rocky passes, boundless, barren plains, called by the natives *Bahr Bela Maje*, sea without water, or dark porphyry cliffs, between which grow some clumps of palms, from which the existence of subterraneous water may be presumed, then again stony heights and sandy desert. The devil's sea "*Bahr Shaytan*", the mirage which mocks the exhausted traveller, appears continually, and is the more distressing if the water in the skin, with the rays of the tropical sun playing all day upon it, begins to turn putrid. The road is also unsafe, owing to the wild wandering tribes of *Bishari*, a race of Beduins infesting the wide deserts between here and the Red Sea. They have frequently been severely punished,

not have never been entirely subdued.

The camels for this journey are hired of the Ababdeh in Korosko; they are likewise a dark Beduin people, but are considered honest and brave. They walk by the sides of the camels, singing and carrying shields of hippopotamus hide, lances 3 feet long, and very broad swords. The joy of the wandering European on again reaching the soft fresh water of the Nile, and the tropical splendour of vegetation on its banks, the reader can easily imagine.

The merchant, and the officer travelling to the countries subject to the Pasha of Egypt, take this straight and shortest route, but a European seldom does. The old temples follow the course of the great W. turning—the elbow of the Nile—and precisely on this tract they are the most important from Korosko to the second cataract.

The little temple of *Amada*, founded by Sesurtesen III., adorned with sculptures by Thotmes III., and dedicated to Re. It is situated on a small mound of drifted sand which surrounds and nearly covers it. It contains a low portico supported by eight pillars, a small corridor, and the three usual temple areas, all of very small proportions. Above it, tasteless Christians who turned the sanctuary into a church, have placed a cupola, which looks like a German country oven for baking bread, however, they deserve thanks for having broken holes in the roof, through which sufficient light enters to shew the sculptures.

These sculptures represent scenes of offerings, but the figures have

not the usual symbols of royalty, and the objects consist principally of a table on which the productions of the country, fruit, &c., are piled up. The colour of the fruit is vivid and mellow; besides these, there are other objects seeming to denote the baking of cakes &c. The pillars of the front hall call to mind the Doric order, while the plan of the temple corresponds more with the Etruscan.

A short distance further, on the right bank, lies *Derr*, or *Dejr*, near which is a cavern temple of the time of Ramses II., occupying a space of 100 feet deep in the rock, and in which are various sculptures very much injured. The deity principally honoured was Re, and the temple was under the patronage of Amun, Thot, and Ptha.

Proceeding further, we find *Ibrim* placed on a high cliff, once the last advanced boundary mark of the great Roman emperor.

A little higher up, at *Tosko*, two ridges of rock project across the Nile which in May and June almost prevent the navigation, and, for a bark without a pilot, are very dangerous.

At length, we put in our boat before *Abou Simbel*, and enter the great cavern temple, the greatest work of the great Ramses, and, next to the Theban ruins, the most remarkable remains of ancient architecture and sculpture in the valley of the Nile.

An inclined rock wall, in front of which in perpendicular niches, are four colossal statues of Ramses II. They are seated on thrones and, including the pedestals, are 70 feet high. The width across the shoul-

ders is 25 feet, from the elbows to the tips of the fingers they measure 15 feet. From the right a deluge of fine yellow desert sand is deposited in the valley, accumulating round, and wholly concealing the first figure; of the second, the head and shoulders only are visible, and the third and fourth are buried up to their knees.

Although the effect of this immense façade, 100 feet high, is much weakened, still, there is no other in the world similar to it. It is difficult to believe that in statues of such immense size—imagine a face 13 feet from ear to ear—the countenances could be so exquisitely fine. The face of Ramses in all the now visible colossi is evidently a portrait, it bearing a decided likeness to the statues of the king in other places. The features have too stamped an individuality to be nothing more than the general form of an Egyptian head. The fullness of the eyelids, the nose somewhat of the Roman cast, with its round nostrils, the noble broad quiet lips, and the mild expression of the countenance, are worthy the conqueror of Asia and Africa, and the builder of Karnak and Medinet Haboo.

Between the two middle colossi is the entrance to the mount; the portal is so filled with sand, that we must stoop on going in, to avoid knocking our heads against the immense blocks which cover it. In the front area, on the two rows of square pillars which lead through it, rest on each side four Osiris colossi, 18 feet high, without capitals and pedestals, with high royal caps, stiff, pointed beards,

and beautiful drapery over the hips. Their powerful arms are crossed over the chest, with various sacred and royal symbols in the hands, amongst others the flail-like scourge, so frequently seen in the pictures of Egyptian rulers. These are executed in the noblest style of Old Egyptian art. The faces were partially painted, and the black pupil of the eye gives them a ghastly expression; up to their knees in sand, they look down upon us, like petrified giants waiting patiently for their release.

"Karnak is great", says Taylor, in speaking of this cavern temple, "but its greatness is human. The temple of Abou Simbel, on the contrary, is of the superhuman imagination of the East, the hall of spirits, or the realms of the dethroned Titans of ancient Grecian mythology."

The sentiment is not weakened on passing through the second hall and the temple itself, to the sanctuary in the dark chamber, which is an excavation of 200 feet. Tapers or torches are here necessary, or a fire of dry palm branches. Here we find the granite altar, and round it four large images of deities, with heads of men and animals, with their hands on their knees. These were once painted with lively colours. The third figure to the right, by the side of a blue Amun and a brown sun god, is Ramses himself. The screens are decorated with sculptures of them and other gods, in the noblest style of the time of Sesostris. Eight smaller lateral chambers are hewn in the rock, without attempt at symmetry of form or regu-

larity of distribution. Seats occupy three sides of some of them, like the divans in the houses of modern Egypt. They were probably chambers for the priests, or the servants of the temple.

The most interesting sculptures are found on the screens of the great hall. Excepting those of Karnak and Medinet Haboo they are the most important historical pieces of the kind in Egypt. On the outer wall, on either side of the entrance, is a basrelief, representing Ramses with his mace slaying the captive kings or chiefs whom he has seized by the hair of the head. Amun presenting him with the scythe of war addresses the king: "I give thee the scythe, kill with it, I give thee the south to be vanquished, and the north to attack, and all the perverted nations to put to flight, and the strength of thy might to spread abroad to the uttermost corners of the earth." Each group is comprised of twelve men and the countenances shew the same difference of race observed in similar pictures at Thebes. We recognize the contour of the negro, the Persian and the Senites. With uplifted arms they beg for mercy. On the S. wall the difference between the nations is still more distinctly depicted, the colour being given in addition to the drawing. The sculptures on the lateral walls are the campaigns of Ramses; the king, as at Medinet Haboo, in his chariot, the horses in full gallop in the ranks of the enemy. Ramses discharges an arrow at them, and just before him a charioteer is mortally wounded by the upsetting of his car. The groups

are executed in bold outline, the horses spirited, the face of the king retaining its implacable serenity.

The temple is dedicated by its founder to the sun god, Amun-Re, and—to his own honour. Over the entrance is a niche in which, somewhat roughly executed, is the presiding deity with the sparrowhawk head, and the sun's disk above it. On either side of the niche is an outline of the figure of the king bringing a small statue of a deity as an offering.

On the left leg of the colossus, left of the entrance, is a Greek inscription of the seventh century. In it an Ionian hireling of king Psammetich mentions that the latter remained at Elephantine and sent them forward,—an account referring to the notice of Herodotus, according to whom a great Egyptian army, annoyed by the preference given to stranger hirelings, left the garrison of Elephantine and went over to Ethiopia. They were, however, pursued by the Grecian soldiers, not overtaken, and well received by the Ethiopian king; the Ethiopians adopting from them milder customs.

Opposite the great temple is another smaller cavern temple. It contains six colossi, the largest are 35 feet high, each is placed in a niche hewn out of the rock, and the intermediate spaces are covered with hieroglyphics. One of these figures, pressing the sword handle to his breast, is executed with much more feeling than is generally found in the statues of this period. The principal inner apartment has six square cornered pillars, surmounted

by masks of Hathor, and the sculptures on the walls have reference to that goddess, who appears, as in the adytum, in the figure of a cow, her emblem, and to whom the sanctuary was dedicated by Nofreari, the consort of Ramses the Great.

The second cataract commences or rather terminates near *Wadi Halfa*, is nearly a German mile long, and called by the Arabs *Batn el Hadshar*—"the stone stomach". On the W. bank is the limestone cliff of *Abou Sir*, nearly 300 feet in height, the summit of which commands the best view of the rapids; and being the last of a range of hills offers other views of the surrounding scenery. The tourist should not fail to climb it.

The panorama is really peculiar in its kind. To the S. the mountains of *Batn el Hadshar* appear like a black wall, through which the Nile presses forward in innumerable brooks, rippling amongst a chaos of stones, as if rising from a subterranean spring, foaming and roaring their tortuous way round islands and ridges, now meeting, now parting, seeking on all sides an outlet without finding one, till at length the rocks retire, and the united waters sluggishly expand over the sand below the mountains. It is a wonderful picture of a struggle between two powers of nature, but so entangled and meandering, that the eye cannot disunite them, but surveys them as one whole.

The foot of the cliff from which this picture is seen, is covered with the names of tourists who have visited it. It is the ultima Thule of the greater number of tourists, and

with which we close our description. For those who purpose travelling still further S., the following extract from "*Braun's History of Art*" will give an idea of what may be awaited as far as *Kartum*.

In a day and a half, up the stream from *Wadi Halfa*, we arrive at the cataracts of *Semneh*, where, to the right, a very old Pharaonic fortress overlooks the Nile. At its base stands a temple of *Thotmes III.*, a plain square cell with a few columns. On the inner wall *Thotmes* is offering to *Sesurtesen III.*, the founder of this fortress, who, as a deity, sits in a boat. Opposite, on the E. bank, is *Kummeh* and also a citadel and a temple, to reach which a ferry boat towed by black swimmers is necessary. Inscriptions on the rock, by *Amenemhe III.* (*Mœris*), shew that 4000 years ago the Nile rose 24 feet higher.

The appearance of the country remains the same, narrow, green river-borders, between endless deserts, the inhabitants the same dark brown, well proportioned, peaceful race, keeping their highly-taxed water machines in full play, and living in continual fear of the soldiers and officers of the Pasha. Their huts consist of palm posts fixed in the earth, and straw mats for walls. The sheikhs, or chiefs, only, have larger clay courts, often with pyramidal towers at the corners, on an island. As late as 1820 these lands were not subject to Egypt. They were ruled by native *Meleks* (kings) before *Ismael Pasha*, son of *Mehemed Ali*, in a quick succession of conquests effected their subjugation.

The old Pharaohs also ruled here

till an Ethiopian kingdom spread out as far as the boundaries of, and for a short time over, Egypt itself. Ethiopian and Egyptian monuments may be seen on both sides of the Nile.

The pillars of the temple of *Amara*, are Ethiopian. Upon them were found a stout figure of the Queen of Meroë bringing offerings; this was perhaps the renowned Kandake who warred with the Romans. The great temple of Soleb, now an immense heap of stone blocks and picturesque groups of flowered capitals, situated on the borders of the desert, is of old Egyptian date, and founded by Amenophis III. On the round surface of a pillar an array of fettered captives, typical of Asiatic towns, is seen. That the Egyptian kings built great temples here, and that even the names of the oldest rulers of the new empire appear in the granite quarries beyond this place, is a proof that these tracts of country in former time belonged to the Pharaohs.

On the island of *Argo* are two colossal pedestals, but unfinished, and judging from their awkward forms they are Ethiopian.

From *New-Dongola*, a city with a lively bazaar, the Nile is again navigable. It is still that great western curve, which is cut off by the direct passage through the desert. Before coming to the spot where the caravan way again reaches the river, is the site of the old Ethiopian capital city *Napata*, on the mountain of Barkal. This mountain, rising on the right bank, is a broad precipitous, level mass of rocks, at the base of which is a

temple ruin, and to the left of it pyramids of less than 60 feet in height. They are singularly slender and most of them have an arched antechamber at the side, and entered by the common pylon. The anteroom used for funeral solemnities, sacred to the deceased, is unconnected with the interior of the pyramid. Some of these very dilapidated chambers still bear traces of sculpture on their walls: offerings of animals or palm branches to the king or owner of the tomb, who sits in all due majesty on a throne in the form of a lion, and under the outspread wings of a goddess. All chambers of this kind are situated towards the E.—like the small temples of the Egyptian pyramids—because the deceased himself lives in the W. and those entering must turn to him. The sepulchres are not visible.

It is the Necropolis of *Napata*, that place, where the Ethiopian king *Tirhaka* resided (in the eighth century B. C.), the same, as it appears, mentioned in the Old Testament, as the ally of king *Hiskia* against *Sanherib* of Assyria. At that time he was in possession of Egypt, but voluntarily returned and built a city here after the Egyptian style.

Of the other ruins of *Napata* two very dilapidated temples are worthy of notice. One to W. with its chambers excavated in the rock, and the remains of its pillars and rows of columns outside. Over the pillars are the abominable figures with large heads, generally represented as portraying *Typhon*, but which are meant for *Pthah*, the god of primeval fire, who "in the be-

ginning" was, and therefore appears in the shape of a deformed child. The columns bear the head of the goddess of the lower world, Hathor. In the interior, where the front cavern chamber is also supported by two of the Pthah pillars, we recognise on the wall, Tihhaka offering before Amunre the sun god of Thebes.

The great temple E., one of the most comprehensive of the Egyptian style, is almost entirely in ruins, buried or removed; but one single pillar with its flowered capital remains standing, and on the block beneath we find the name of Tihhaka. These are the oldest Ethiopian edifices of art. The more ancient belonged to the Egyptians, for instance, the ruins of a temple which was here erected by Ramses the Great.

After the great W. turning of the Nile we meet another at the E., which may be avoided by taking the road over the desert, varied also here by sandy plains and rocky hills. It is not so bare and barren owing to the rainy season, and the soil is covered with thorny plants, and hedges of the sensitive plant. Gazelles and antelopes herd in this desert of Gilif. No antiquities will be missed, in leaving the Nile and traversing the desert. On the other hand, we miss seeing the place where the *Atbara*, the only adjoining river, discharges itself. It rises in the distant mountains of Habesh, and brings high water in the rainy season, but dries up in the dry season, leaving only a few standing pools, which swarm with crocodiles and hippopotami.

This adjoining river and the

Nile S. W. form together the island of Meroë. The pyramids here, discovered but a few years ago by Europeans, denote the renowned old city of priests. They stand on a small hill of a crescent form, rising about 50 feet above the level of the Nile, with its convex side to the river, and E. its concave curve encloses a little valley, lying between it, and the range of hills. Its plateau is crowned by a long row of pyramids, standing so close together that their bases almost meet. None of them have a top and they are all more or less in ruin. The red sandstone blocks of which they are built average $1\frac{1}{2}$ foot in height, and the falling back of single parts varies from 2—4 inches, so that the height of the building is much greater than the breadth of the base. It is further peculiar,—the sides are not straight, but form crooked lines of various degrees of convexity. They are very like those of Napata, with a pylon opening to the E. chamber, richly adorned with hieroglyphics and a few sculpture pieces. None of these pyramids exceeded 100 feet in height. They numbered in the best time of Meroë 196, but now, Taylor computes them at 42, besides which, traces may be seen of 40 or 50 others. The city itself is a mere mound of rubbish.

Beyond Meroë are deserts and wooded plains where herd elephants, rhinoceroses, wild asses, and lions. Still further on, near *Naga*, at the foot of a hill, ruins of an Ethiopian temple, and even a building in Roman arch style, with Ethiopian motives between.

At the upper part near *Kartum*

a city founded by Mehemed Ali, the white and blue streams of the Nile unite. It is here, 400 Germ. miles from the sea, into which it discharges itself, as broad as at any other part. The blue river for a long distance is subject to the Egyptian government, but the white is not to be pursued much further without

danger. Unfriendly negro nations, who have in the highest degree been infringed upon by the Egyptian slave hunters of the present day, have made any further penetration impossible, and it seems that the great geographical problem, the sources of the Nile, is reserved for missionaries to solve during their peaceful labours.

CHAPTER VIII.

FURTHER TOURS FROM CAIRO.

Other tours from Cairo: to Suez—Sinai—Oasis of Jupiter Ammon—Jerusalem.

We return from the far South to the principal city of Egypt, in order to pursue as speedily as possible to E. and W. the most interesting tours. The greater part of them being journeys through the deserts, a few words on the subject will be necessary.

A journey over the deserts requires a very robust constitution, and much more preparation than for a Nile tour. In the one we can walk up and down in our comfortably arranged bark without being exposed to fatigue, in the other we are obliged to mount the camel, the ship of the desert, carrying with us a portable linen house. There the traveller, in a state of indolence, views the green panorama as his bark glides glibly on the stream, while here, the wanderer in the desert must rouse himself, and is obliged to play an active part. And the enjoyment he purchases?—Yes, it is great for a resolute character, small for a weak one. The former always riding, constantly sojourning in the open air, quickly changing his dwelling, carrying with him the necessary articles for independent

housekeeping, and enjoying the sweet quiet of evening on a hard bed, before the blazing watch fire, forgets many of the troubles and difficulties of his wandering life. The latter, at the end of his journey will think more on the monotony of the landscape, on the dazzling sun and scorching wind, on the dangers threatened by the Beduins, and the anxiety he suffered lest he should mistake the way. We must well consider our qualifications before undertaking a great tour of this kind.

The journey over the desert is rather expensive; we have to hire camels, to take everything belonging to the necessities and comforts of civilised existence with us, we require several servants, an experienced guide, and the indispensable dragoman. If we expect to find real hospitality in the monasteries scattered over the desert we deceive ourselves, it is true we are received, but we must pay well for it.

The country being infested with robbers, for security's sake it is better to join a large party, whereby

the expenses become reduced to about one half, and we have a better opportunity of amusing ourselves.

Those acquainted with Arabic can procure camels, tents, and provisions for themselves, otherwise they must leave this to the dragoman. In the one case the traveller is his own master, in the other he is dependent on the will of the interpreter; still, this is the most convenient, for, notwithstanding the unwavering dishonesty of this functionary, he is better able than a European to make the arrangements for the journey.

If the tourist be not disposed to trust himself on the back of a camel, horses may be purchased, and sold again when the tour is completed. It must be observed here, that camels are preferable, for horses, after a long desert journey, often do not fetch more than a third or fourth of their original value; at the same time, the rocking regular movement of the camel frequently produces symptoms similar to seasickness, and a fall from the saddle may be dangerous. Altogether, however, the ride on the camel is not so fatiguing, as sometimes described, and even those of more delicate frame are generally able to ride eight or ten hours a day without feeling any serious effects. A belt should be worn round the body, and care taken to procure an easy saddle.

Double-humped camels or the so called tramp camels, are not to be had in Egypt, we hear only of camels for riding, and camels for burden. Of the former, those of the

Sahara and the Arabian peninsula are the best, their action is easy and swift, they are good-tempered, and docile, many of them—those called Hadshi—can endure a journey of 15 Germ. miles a day.

The heavy and strongly built Egyptian camels of burden are suitable only for the conveyance of heavy goods; they are capable of carrying 10 cwt., but as a general rule they are only laden with 5—6 cwt., and can travel a long way without suffering from hunger. Durrah and beans are better provender than barley and dates. In cases of necessity, these animals can satisfy their hunger for some time with the briars and thistles of the desert. They are fed only in the evening. They are said to hold out three days without food, and a whole week without suffering from thirst, but the slaughtering of the camel in the desert, and drinking the fresh water found in its stomach, is nothing more than a fable.

These considerations have no reference to the tract between *Cairo and Suez*, about 18 Germ. miles, and probably in 1858 the railway already commenced will unite the two places. From Cairo it will take an E. direction, over Abdadieh, reaching the desert, proceed round the chain of mountains of Dshaffra and Gebel Auebel, and from Mentalla in a straight direction to Suez. Cairo is at present connected with Suez by the broad road made by Mehemed Ali, partly macadamised and in the precincts of the principal city, as far as the Nile flood reaches, planted with acacia, sycamore, and tamarisk trees.

This is the only highway in Egypt, the others are merely mule-tracks following the ridges of the valley, the casual rising ground or the labyrinthian turnings of the dams, whence, taking another direction through the plains of the desert, they steer towards any optional remaining point—a hill, a shrub, &c., as irregular landmarks. There are three of these tracks leading to Suez, besides the post road over the desert, and the caravans take these rather than the artificial road.

The post road, designed for Indian passengers, is, as before observed, macadamised more than half way. Further on it is only levelled, with ditches on both sides, beyond these are sand embankments, which prevent the drifting sand being blown over to the other side. From Cairo to Suez there are 15 stations, so that a change of horses may be had at the end of each mile; comfortable inns are established at the stations 4, 8 and 12. These inns, though kept by Italians, are conducted very much in the English manner. For permission to enter these stations, attendance, and use of furniture, 1 £ is deposited with the Transit Company. Extra is paid for board, and we have here to observe, that the prices are "English", and that also the water for man and beast, being fetched from a great distance, is charged for.

With the exception of the stations and the small fort Agerood, opposite station 14, not a building is to be seen during the whole distance, and on the way from the skirts of the desert to Suez only a few ill shaped

trees, but not a shrub nor a blade of grass. In such a waste, the late viceroy, Abbas Pasha, had a magnificent residence built, and at immense cost. It stood with extensive out-buildings and barracks near Dar el Beida, opposite station 8. It is difficult to imagine what could have induced him to fix on this spot, not a green tree nor a spring near it, and the water for one horse would cost 7 piasters daily. The Pasha had scarcely closed his eyes when building was discontinued, and now this superb unfinished edifice stands desolate and neglected. In a few years it will be a heap of ruins, for the Beduins of the neighbourhood will steal all the iron and wood from the unwatched building.

Between the stations 5 and 13 the road runs through a waste plain which is surrounded by the range of mountains of Dshaffra and Gebel Auebel, then Amat Anesan, Machube, Waban and the smaller ones of Attaka. From station 8 to 11 the road is well levelled, the inclination never exceeding 3 in 100. Further on it ascends very perceptibly, and being sandy ground is very difficult to ride over. Towards station 13 it descends in a similar proportion, and continues to Fort Agerood the dry channel of an unruly rivulet, which sometimes, in stormy weather rushes from the ravines, and an Engl. mile W. from Suez empties itself into the Red Sea.

The Transit Company's carriages consist of four-wheeled omnibuses for 12 persons, and two-wheeled fourgons, with four horses, which gallop with such speed that the distance is performed in less than

12 hours. The fare, including meals and attendance on the road, is 6 £. The hire of a donkey for the journey, which is accomplished in 36—40 hours, is 16 s., of a camel 12 s., which, according to its swiftness, will do the distance in 14—20 hours. Owing to the difficulty in procuring food for them, riding horses are seldom used. The transport of heavy goods is performed by camels. Trains of these animals are seen in all directions, and, every where along the road, are the sun bleached skeletons of those which have perished, and been devoured to the bones by the jackals and hyenas of the desert.

In conclusion; between stations 4 and 11 fine agate and chalcedon stones are very numerous, and the traveller may collect them while his horses are changing. Between Chalaia Radshan and Wadi Hazoni great quantities of petrified wood, amongst which palm trunks 20—30 feet long are frequently met with.

Suez is a small poverty-stricken and dirty town, in a desolate region, without water or trees, surrounded by salt morass. It is remarkable only as being the place where, according to the bible, the people of Israel led by Moses passed over the Red Sea, while Pharaoh and his host were all drowned. It is supposed that this miracle happened a short distance E. of the town, where now a camel ford leads to the spring of El Gukurdeh. The water at that place seems to have been much deeper, judging from the various traces of shells W. of Suez. That this ford is the place signified is attempted to

be proved, by its being that portion of the sea on which "a strong east-wind" might, in all probability, have performed the miracle related. Then it must be allowed, that the road from Migdol—the present defile of El Muktala—where the Israelites turned to the right, runs straight to this point. The Arabs call the island immediately below the ford "*Dshesiret el Jahud*", the Jews island.

At this place it is purposed to build the great lagoon bridge, on which the Egyptian pilgrim road to Mecca is to cross the gulf, when the *union canal between the Red and the Mediterranean Seas* shall be finished. This, if it ever be, will lead from those lagoons, which are to be deepened for the purpose, to the now dried up bitter lakes, and thence to the lake Timsach, a future inner haven. In the same direction the brinks of an old strait of the canal of Arsinoë are still visible. They may be followed to a great distance,—N. of Suez, where the site of an old fort is descried on a hill, and between Tel El Wadi, and Shech Chanejdik,—some parts of which are still of a tolerable height, and at a considerable distance apart. In some places we still see the Persian inscriptions of Darius, while in the ruins of the city of Ramses, built by the children of Israel, is the figure of Ramses the Great. This canal, however, was only a branch of the Nile which in broad curves turned into the Red Sea. The great sea canal will be led from the lake Timsach, bordered with tamarisks, further N. to the lagoon of the *Mediterra-*

nean coast, and near the site of old Pelusium between long square-stone dams, conducted to the shallow seawater.

Lately Europeans have undertaken the journey from Suez to Jerusalem *via Sinai and Petra*. This being a very interesting tour, we offer a fuller description, and add a few remarks on the necessary preparation for it.

As guides, take a few Tor-Arabs, who will provide the camels. A contract must be made with them in Cairo. On no account be persuaded to go first to Suez and thence by water to Tor, otherwise you will be obliged to submit to extortionate demands or—to turn back. The hire of a camel to Akaba averages 250 piasters. The Arabs have to find their own provisions and food for the camel. Never pay beforehand. Apply to a sheikh, or leader, of good reputation, who can exercise authority over his race, for it sometimes happens that members of the same race are envious of him who has let his camel, begin quarrelling on the road, and under all kinds of pretences, place the traveller's luggage on their own camels. Do not suffer yourself to be imposed upon, if,—it seldom occurs now,—suddenly attacked by a troop of hostile Arabs and tribute demanded from you, and the Arabs who escort you do not fight, for the attacking party are in league with your own, and will afterwards divide the booty with them. Therefore have no recourse to arms, pay the sum demanded, and, on your return to Suez or Cairo, deduct it from the wages of these unfaithful people.

For the distance between Sinai and El Akaba an arrangement must be made with a sheikh of the Mezejnehs Arabs, and for that between El Akaba and Hebron with one of the Hawat chiefs, for safety's sake. On the 4th of January, 1857, some Americans who refused the £ 6, for 6 persons, demanded by the last mentioned, were fallen upon by them, and escaped with their lives by at length sacrificing 100 £.

Never travel with one race through a tract of desert, which is looked upon as the property of another, unless there be a mutual understanding between them. Water skins should be procured at Cairo, old ones are preferable, as the new impart an unpleasant taste to the water. The best tents are those with a single pole, likewise to be had there. A double number of pegs, warm coverings, and a waterproof under-cover, to resist the damp rising from the earth, is indispensable. Wax candles, lamps, dried apricots, maccaroni and rice. Charcoal is only wanted during the first half of the journey, afterwards abundance of material for burning is found in the valleys. It is advisable to take more coffee and tobacco than is sufficient for one's own personal use, in order occasionally to fill the cups and the pipes of the escort; the water skins must never lie on the earth, which often contains salt, but must always be put in the Shebbekeh—nets in which the camels carry their burden.

The tour from Cairo to the monastery of Sinai is through Suez, Ain Moosa Wadi Sadr, Ain Howarah,

Wadi Gurundel, Wadi Shabejkeh, Sarabut El Kadem, Wadi El Berk, Wadi e'Shech, and Wadi Solaf, and is 95 camel miles long.

The tour beyond the monastery to El Akaba is over Wadi El Orfan, Wadi Murnah, Ain El Hudera, Wadi El Sumghi, Ain Suwejbis, Ain El Wasit, Abou Suwejrah, Wadi El Mekubbeleh, Wadi Merak and the N. W. corner of the gulf, and is 51 camel miles in length. From El Akabah to Petra, now Wadi Moosa, an armed escort is absolutely necessary. From El Akabah to Hebron it is 72 camel miles, to Jerusalem, 80 do. There is less expense incurred, if not less danger to be apprehended, if in visiting the ruins of Petra, the tourist set out from Syria, and, indeed, from Hebron.

The quail, which supplied the Israelites with food during their progress through the deserts, is still found, but never in flights. Manna is also rare; it is seen in sparkling drops on the branches and twigs (not on the leaves) of the turfa, a kind of tamarisk tree, from which it oozes out as a consequence of the sting of an insect of the *coccus* species. It is white, sweet, about the size of a small pea, and melts in the sun. It is to be had of all druggists in Cairo. Ain Howarah is the Marah of the bible; it has springs of brackish water. From here the road runs at a short distance from, and almost parallel with, the sea, to the "baths of Pharaoh" (Hammam Farsoon),—a mountain with hot springs, 157° Fahrenheit, strongly impregnated with salt and sulphur. Not far from here the road takes a turn more

inward, dividing into two, the one of which leads to the left over Sarabut El Kadem, the other to the right over Wadi Faran, but both to Sinai.

The road to the left passes, near Sarabut El Kadem, an old copper foundry, where are various Sinaitic inscriptions. Sarabut El Kadem is a sandstone rock with a level summit, on which are discovered numerous ruins and many hieroglyphic tablets, with the names of Sesurtesen I., Ramses the Great, Thotmes III., and others of the Pharaohs.

Those Sinaitic inscriptions are still more frequently found on the other road, to the right. The rocks on the S. side of Gebel El Mokattab are more especially covered with them. They are also on other parts of the peninsula, and not only on the old pilgrim roads, but may be followed into the most desolate ravines. Rude signs, a foot high, with rough drawings of camels and goats between them, appear, slightly cut in and only to be recognised by their light colour on the dark stone. They are not explained, but probably refer to the Amalekite pilgrims, who came to the beautiful vale of Faran and the holy mountain of Serbal. The first is the largest cultivated vale of the peninsula, is watered by a brook, which soon sinks into the sand, and contains many gardens with palms and other trees. On Serbal, a majestic giant mountain with five peaks, are likewise many of these inscriptions.

After passing through long ravines we reach the plain of Er Raha, surrounded by rugged walls; thence,

to the south, run two narrow, deep valleys which after a time unite and form a large plain called Sebaieh. The mountain they surround and separate from the higher neighbouring summit is *Horeb*, its S. higher summit, beyond the larger plain, is *Sinai*. The Arabs call the two Gebel Moosa—the mount of Moses. Beneath, in the valley on the E. side, is the monastery; a fortress-looking building, with high walls, which from the inside are only overtopped by a few cypresses. It has no door, so that he who wishes to go in must be wound up the open hatchway by a rope until he reaches a height of 30 feet. Inside are covered courts of different sizes, partly covered by vines, the very old church, in which is a chapel said to be the place where God spoke to Moses from the burning bush. The church is a basilica, has a double row of Corinthian pillars, a splendid altar balustrade, a mosaic work picture of the crucifixion, a portrait of its founder, the Emperor Justinian, many silver lamps and candlesticks, a coffin with the remains of St. Catherine, found as tradition says in the neighbourhood, the silver lid of a sarcophagus with the likeness of the Empress Ann of Russia, who desired to be buried here, &c. This monastery is enclosed by gardens, with high walls, in which are pear, apple, apricot, and pomegranate trees, and, in the adjacent valleys the monks still have olive groves.

The monastery is ruled by a superior, has generally twenty

monks, and belongs to the Greek church. Mohammed, it is said in a record now at Constantinople, on condition that those monks feed the passing pilgrims, recommended them to the good will of his followers.

A short distance from here is the stone, out of which Moses caused water to flow, and on the summit of Sinai the cleft of the rock is shewn in which he concealed himself when the glory of the Lord passed over him. The view from the mount is of more importance to us than these doubtful relics.

A steep path, with occasional steps, and entering two arches of a doorway, leads from the monastery to a high plain behind the mountain, where are a well, a chapel consecrated to Elias, and a single cypress. From this plateau, which, towards N., is overtopped by rugged cliffs, and falls nearly perpendicularly into the plain of Er Rahab, is a roundish rock, still over 100 feet in height. It is an enormous granite block, with the vestiges of a Christian church and a mosque. From this height, nearly 7000 feet above the level of the sea, we view the fearful, wild, brown and black mountains, and the yellow sandy plains of the desert in the north, the surface of the sea towards Akaba and Suez, and the Egyptian chain of mountains emerging from behind it, and next, the gloomy, jagged Catherine mountain, to the S.W. Towards the S. termination of the peninsula the blue sea appears again. Beneath us, near the foot of the mountain, is the plain of Sebaieh, somewhat

Another road through the desert leads from Alexandria on the sea coast, firstly to Baraton, thence S. to Siwah. It was the way taken by Alexander the Great, and taking this route the journey may be made in 15 days.

The Oasis consists of two parts, the E., fertile, and produces quantities of dates; it forms a valley of about $1\frac{1}{2}$ mile in length and 1 mile in breadth, in the E. part of which is the before mentioned city of Siwah. About an hour's walk E. from here, on a hill in a boggy neighbourhood is the *temple of the god Amun*, called by the Arabs Om Bejdah (white mother), and near it the source of the sun, a small pond 80 feet long and 55 broad, the water of which by night is warmer than by day, and has 12 deg. more specific gravity, than that of the Nile.

The ruins of Om Bejdah are not very extensive, but enough remain to denote the style of building, and many of the sculptures are entire. Amongst them is the figure of Amun with the ram's head, many other gods easily recognised, and the walls are covered with hieroglyphics. Further particulars have been given by Minutoli and Caillaud. The temple was at one time visited by strangers from such a distance, that a pillar therein erected was engraven with a hymn of Pindar's.

About half an hour's walk from Om Bejdah and half a mile from Siwah is a hill, called Dar Aboo Berik, in which are several grottoes, to all appearance ancient tombs, and higher up are many Greek inscriptions.

Kasr Gashast, E. of Siwah, on

the road to Zejtun, is a ruined temple of the Roman style, and in Zejtun itself are the remains of two other temples of a similar build. Between Zejtun and Garah at Maun in a low morass is a fourth Roman temple, and at Garah are many ancient tombs.

Other antiquities, varying in interest, are found at Kasr Room, a mile W. from Siwah, and at Garb Amun, W. of the desert on the way to the lake Birket Arashieh, which last, although having no ruins on its banks, is religiously regarded by the inhabitants of the Oasis, as tradition says, that on the island in its centre are concealed the crown, sword, and the seal of Salomon; for which reason strangers are not permitted to tread it. The chief production of the desert are dates, which are highly prized. The inhabitants are hospitable, but suspicious and bigoted Mohammedans, they speak Arabic, but at the same time have a peculiar language. They have their elders, a general treasury, supplied by fines, and by the property of those who die without heirs, which is applied to charitable purposes, repairing of the mosques, hospitality to strangers, &c., and live in constant feuds.

Siwah is divided into two parts, the upper and the lower. In the former married persons only reside, no bachelor being suffered; if, however, he resolves to take a wife, he returns with her to his father's house, and builds a second story to it. Again, when the second marries he builds another story, so that the house is in proportion to the number of sons in a family. Some of these

houses have a very odd appearance. The streets are irregular, narrow, and uncommonly dark; some of them are arched over with brick-work, above which are rooms.

Till the year 1820 the Oasis was independent, when it was taken by Mehemed Ali and united to Egypt. The people, dissatisfied at being deprived of their independence have repeatedly risen against their Turkish ruler. The attempts, however, in 1829 and 1835 to regain their freedom were easily subdued, as was likewise the insurrection commenced in '45.

Excepting dates, the land produces nothing for export; there are no manufactories, unless we admit those of bast baskets, in making of which the inhabitants distinguish themselves. Travellers to these parts must not omit to provide themselves with a Firman, good letters of introduction, and safe guides. It is also highly necessary to speak Arabic.

Respecting the tour over *El Arish to Jerusalem and Syria*, the shortest from Cairo by land, the following observations are to be attended to. If the tourist does not prefer procuring camels, and articles for the journey himself, he must make a contract with the dragoman of a consulate, in which the dragoman must be bound to provide the traveller or travellers with good camels, iron bedsteads, water-proof double tents, and so many meals a day, with or without wine, beer, &c., including all expenses and fees, and to conduct the travellers within a certain time to a given place, Jerusalem, Damascus, or Beyrut. Days must be specified for visiting the intermediate

places. Further, it is better to contract at first only for the journey to Jerusalem, where, if there be no reason for dissatisfaction, the agreement may be continued. Finally, all sums must be paid in *piasters*. The general daily expense, avoiding extravagance, was, in 1857, 18—20 s., and the above named tour takes, reckoning occasional halts and when no infectious fever is raging in Egypt, often requiring three days quarantine, 18 days, 9 of which are passed in the desert.

During the tour between El Arish and Gaza every European and Copt, according to an old custom, must pay tribute three times to the resident Arabs. It is only a trifle,—3 piasters for each person—for this, however, the receivers are answerable for any robbery that may be committed within their district.

The first part of the way leads through gardens and palm groves to the little city of *El Chanka*, distant about 3 Germ. miles, which once possessed fine buildings, mosques, and colleges, it is now sadly fallen and offers nothing worth notice. We generally halt here for the first night in our tent. We soon afterwards reach a tract of country in which antiquarians suppose to have found the land of Gosen mentioned in the bible. This was once the dwelling place of the children of Israel, who are said to have taken up their chief quarters below Heliopolis, near Bubastis, and the present Belbais. It is now called Sharkijeh, and is one of the most fertile spots in Egypt. The fields are carefully cultivated, and the water for this purpose is conducted

as far as the border of the desert. The second encampment for the night is usually at Tel Basta, the Bubastis of the Greeks, the Pibeseth of the bible. This, too, was formerly of some importance, but is now a miserable little place with a few narrow, dirty streets. Near it are a few ruins, and fragments of sculpture, perhaps remains of the temple of Pacht who was worshipped here. Here we provide provisions for the desert journey, which commences the next morning, and leads over three different formations of wastes. The first is a compact, hard soil, mixed with small stones and void of vegetation. The second is hilly with scanty plants, and the third a deep sandy surface with hills of sand blown by the sea winds. The illusion of the Fata Morgana is often seen, but nowhere is a spring to be found. On the third day we arrive at a small oasis, in the middle of which, enlivened by numerous flights of ducks and storks, lies the little *Lake Yasale*. Further on, the landscape assumes a hilly appearance, and the soil yields a few shrubs and plants. Again we pursue our course through deep sand, blown about in dense clouds by every wind, and where throughout the desert, in March even, very cool mornings are succeeded by burning hot days. A regular road through the desert is quite out of the question. The only marks showing the route are the skeletons of camels, which also serve to frame the single springs, and to protect them from the sand. Where such are not met with, the Arab who conducts the caravan takes the sun for his compass.

The seventh day's journey brings us to a district where a little grass and even a few flowers are described. Here is a walled well near the tombs of two Moslemite saints, and the road leading to Salahieh. The next day we pass over wide natron plains; soon afterwards the sea appears in the horizon. We are now in the land (once) of the Amalekites.

On the following evening we view the village of *El Arish*, near which the monotonous character of the landscape changes and presents immense mounds of drifted sand. Near the village is a stone frontier fort, under the walls of which we generally pitch our tent and have our passport *visé'd*. At a short distance flows the Brook of Egypt, synonymous to Sihor, designated in Genesis as the boundary of the land promised to the generation of Abraham.

The next day produces another change of scene,—wide extent of meadow land, on which herds of camels and flocks of brown sheep are grazing. We also discover signs of cultivation in the ploughed fields. At length, about a mile from El Arish, we arrive at the frontiers of Syria, which are formed by a chain of small hills. At the guardhouse we give up our passport, and ride into the land of the Philistines. A few hours later we pass the tomb of Shech Aboo Zunid, near which are two pillars erected by Mehemed Ali representing *the boundary mark between Africa and Asia*.

Thence to *Gaza* is a hard journey of two days, the road leading along the coast, the sea not being visible, owing to the intervening chain of hills. The first Syrian village is

Khan Yunas. In 1856 travellers were here received by Turkish soldiers and escorted a four hours' walk to the quarantine. This is a stone building surrounded by a high wall, outside is a morass, inside very dirty and infested with vermin of every description, in which travellers are obliged to pass, according to the law, five days, but, as those of arrival and departure are reckoned, in reality but three days before they can proceed on their journey.

From Gaza, which is agreeably situated amongst palm groves, olive gardens, and cactus shrubs, and which contains a good bazaar and about 15,000 inhabitants, we proceed—as far as the road is safe—to *Hebron*. At first the landscape is pleasing, then monotonous meadow land, and lastly, here and there very rugged hills.

During this journey we pass the little towns of Burejr, Um Lachis, Ajlan, Es Sukarijeh and Bejt Ibrin, in which are mounds of ruins, considered by Robinson to be the remains of the city of Eleutheropoliis. We ride in two hours to Idhna, whence, in 10 hours we arrive at Hebron, situated in a deep valley, surrounded by picturesque mountain walls.

At a distance the city, although the walls no longer stand, resembles a fortress of the middle ages, the houses being built on terraces one over the other, and mostly in a turret form, with large arched gateways and massive walls. The interior is dirty and dark, and its commerce insignificant. It contains 10,000 inhabitants, their principal

employment is in the cultivation of fruit and the vine, there are also manufactories of water skins, glass, &c. These people are thought to be fanatic enemies to Europeans, a supposition not confirmed by later travellers, f. e. A. Ziegler.

Hebron embraces many recollections connected with holy writ.

The mosque El Haram still standing on the precipice of a mountain, which no Christian is allowed to ascend, is said to be the tomb of the three patriarchs of the Jews, and also that of Joseph. On one of the two reservoirs built of hewn stone, it is also averred that David hung up the feet and hands of the murderers of Isboseth. It is not our province to dispute the truth of these assertions. About an hour's walk from Hebron, on the way to Jerusalem, is the "house of Abraham". With as little certainty can we pronounce this ruin to occupy the site where the patriarch pitched his tent and served the angel with roast veal, and that the splendid Sindian oak, whose trunk is split into three and stands N. W., is the same under which the "friend of God", El Khulin, reposed. The Rabbinic fable, according to which Adam was created here from a lump of earth, Abel was slain by Cain, &c., need merely be mentioned.

From Hebron to Jerusalem is eight camel miles, and Bethlehem is touched at on the way. Of this and other places of Palestine we shall give information by and by. In conclusion; the way here mentioned from Egypt to the Holy

and is very frequently taken and often chosen by Europeans, but it is neither the shortest nor the cheapest. The tour may be accomplished by the steamers of the Messageries Impériales, run-

ning from Alexandria, in 36—40 hours, to Jaffa, thence to Jerusalem, in a day and a half. The Lloyd's boats run only at the time of the so called pilgrimage excursions.

CHAPTER IX.

OTHER EXCURSIONS FROM ALEXANDRIA.

Other tours from Alexandria: To Rosette—Natron Lakes—Bebet el Hadshar—Damiette—Tanta.—Observations on the return journey to Europe.

The road from Alexandria to Rosette leads out of the Rosette-gate, to the Roman station, which is pointed out as the place of Cæsar's encampment, and is situated a good hour's walk from Alexandria;—thence it extends three German miles to the caravansary or coffee-house at the Bay of Abukir, and then $\frac{3}{4}$ of an hour to the old Canopian mouth of the Nile, 3 miles to Etko, and again 3 miles to Rosette.

After passing through the before mentioned gate, the road runs over the ruins of ancient Alexandria, and an old wall where the French under Bonaparte kept their lines; it then descends into a plain, which is now partly cultivated, and where the remains of the Roman camp are seen, which mark the site of Nicopolis or Juliopolis, the spot where Augustus conquered the followers of Antonius, and 1832 years later the French beat the English.

The camp forms a quadrangle of 291 paces in length and 266 in breadth, and is surrounded by ramparts 5—6 feet thick. There are four entrances, each of which is si-

tuated in the middle of one of the sides, is 15 paces broad, and was defended by round or semi-circular towers. The latter have a diameter of 18 feet; each side has six towers distant 33 paces from each other, the corner ones being larger than the rest. The whole was surrounded by a moat, which could be filled from the sea, lying near the N.W. side of it. Not far from the S.W. gate are the remains of an aqueduct which supplied the fortress with water. The walls of the latter are built of stone and flat bricks.

In former times the most remarkable town near this road was Canopus, situated 3 Germ. miles from Alexandria, on the W. bank of the Canopian mouth of the Nile, between which and the town was the village Heracleum, famed for its temple of Hercules. It is supposed that the village Abukir marks its site. The Greeks and Romans thought, that the town Canopus derived its name from Kanopos, the steersman of Menelaos, who was buried thereabouts; but its Egyptian name, Kahinoob, that is "the golden ground", and

its great antiquity, suffice to prove the opinion erroneous. In Canopus was a temple of Serapis, much renowned, and an oracle that was often consulted, also several other temples; the town was, however, better known for its debaucheries, at the time of the Ptolomies, than for its temples. All the dissipated people of Alexandria resorted to this place to commit the most disgusting orgies. By day and night the canal was covered with boats, filled with men and women, who performed voluptuous dances, accompanying them with lascivious songs. On the banks of the river were numberless booths, in which all sorts of vices were indulged.—This immorality caused Seneca to say: "Nobody who thinks of choosing a place for repose, will select Canopus, although even Canopus should not deter a man from being virtuous."

About a mile distant from Abukir is a narrow bay called Madiéh, by which the lake Etoko communicates with the sea, and which is thought to be the old Canopian mouth of the Nile. This mouth, which also bore the names of the Herakleotian, Naukratian or Ceramian, is the most westward, and the Pelusian the most eastward of the mouths of the Nile. There are no ruins left of Canopus, and very few of the temple of Heracles.

The entire road from Alexandria to Rosette is tedious, and is surrounded by waste land, which affords no shelter against the burning sun. The only halting places are the coffee house near Abukir and the village Etoko, which verges southward from the road. After riding over a wide

waste Rosette is at length reached, the palm-groves and gardens of which appear doubly beautiful after the wild desert just past. Many go to Rosette by sea, but as the passage over the bar of the river is not only inconvenient but also dangerous, it is not advisable for travellers to choose that route.

Rosette, in Arabic, Rashid, and Coptic, Trashit, has always been renowned as the most agreeable and pleasant town of Egypt. In the middle ages its gardens were far famed, and even to the beginning of this century the rich inhabitants of Cairo and Alexandria retired to Rosette in the summer months. This is now no longer the custom. The town is still surrounded on three sides by gardens, and many palm-trees tower over the houses. But the attraction, as a place of recreation for strangers, is gone by. The population is diminished, and the streets are nearly deserted. About thirty years ago Rosette had 36,000 houses, the construction of which shows that it must then have been a flourishing town, as they are built much better and handsomer than those of any other middle sized town in Egypt. The pillars at the gateways, the pretty lattices, and the clean walls attract the attention of the traveller returning from Upper Egypt, who sees with regret that many parts of the town are uninhabited, and rows of houses are falling to decay.

Rosette has different mosques, khans, and bazaars, and is surrounded by a wall, which would protect it against any attack from undisciplined Arab-tribes, but would not

offer much resistance to our cannons. The largest gardens are before the north-gate, beside which are two curiously built towers. The river supplies fresh water, except during a long continued N. wind, when the water is fetched from the S. and offered for sale in skins. The sea may be reached in an hour from here, but by way of the river it is distant $1\frac{1}{2}$ mile.

No antiquities are to be found in Rosette, but on the stones which have been used as door steps for mosques and private buildings hieroglyphics are often found. These stones are generally of the same kind as those found near the Red Mountain by Cairo. Fragments of granite and basalt are also strewed about. Amongst the latter, search has been made, but without success, for the missing piece of the celebrated block, on which is the inscription of Rosette, that has given to the learned a key to the hieroglyphics. This block was excavated, when the French commenced the Fort of St. Julien, about half a mile down the stream.

To reach the vale of the *Natron-lakes* the travellers must first go to Teraneh; thence to Zakuk, the northern point of the vale, which is arrived at in twelve hours. The latter part of the journey is made on camels. About a quarter of an hour from Teraneh the road passes by the ruins of an old town, very likely those of Terenuthis; amongst them are several pillars. The village Zakuk was founded 30 years ago by Europeans, who established laboratories for drying the natron. It contains about 200 inhabitants. In it the remains

of a glass house, built in the time of the Romans, are perceptible.

Natron is found on the plain, as well as in three of the eight lakes in the vale. Their names are El Ganfedieh, El Hamra and El Chor-tai. The other lakes, the largest of which is the Mellahat om Risheh, give nothing but common salt. The height of the water in the lakes varies at different seasons of the year; rising from the end of December to the middle of March, and falling till May, at which time the smaller ones are quite dried up and the bottom of the others only partly covered with water. The natron which is then collected consists of two kinds, the white and the Sultani. The former is found on the dry ground surrounding the lakes, the latter at the bottom of the lakes, when the water is evaporated; the first mentioned is the best. This natron is washed in the village and dissolved in water, then exposed to the sun, in an open court, dried in troughs in an oven, and exported to Europe.

Of higher interest than these lakes are the four *monasteries* which contain altogether from 70 to 80 inhabitants. Their names are: Dejr Suriani, the most extensive, St. Macarius, Amba Bishoi and Dair Baramus. The inmates are Copts, although the Suriani was founded by Syrians, and the Baramus by Greeks. They are neither so old nor so stately as the monasteries St. Antonius and St. Paul, in the E. desert; nevertheless St. Macarius offers, in the churches of its tower much worthy of notice. The slender marble pillars which ornament the

upper part of the church are very tasteful, and the arches in the lower part are much better than we could have expected to find in such a remote place.

Each of the monasteries is governed by a Superior; some of the monks are priests, and have the title Abba, the others are lay-brothers. Some of the monasteries possess books in Arabic, Coptic and Syrian manuscript, but the best and most valuable have been bought by Captain an Englishman; those remaining probably refer only to the ritual of the monks.

Each monastery possesses a Ketab Billemi or lexicon, in which every Coptic word is placed by the Arabic synonymous to it, and in which also the Coptic names of the towns of Egypt, and the neighbouring countries are mentioned. The latter have often been used to determine the situation of the places of ancient Egypt, but they are not always to be depended upon, as the writers have very often allowed themselves great freedom. As an instance, in the monastery of St. Macarius is a dictionary in which is written, that Babylon is the same as the ancient On (Heliopolis) and the present Istarieh.

These monasteries are all surrounded by high walls, which have only one entrance, so low that we must stoop to enter it. Before this door are placed a few immense millstones, generally of granite, which, when the cloister is attacked by the neighbouring Arabs, are rolled into the passage before the door, to prevent their forcing it open or burning it. The persons who have placed

the stones before the entrance are then drawn up by a rope, to a trap-door in the wall. Want of provisions soon obliges the Arabs to raise a siege that holds out no great temptations, and which, not having been merited by any actions of the monks, leaves no feeling of hatred or revenge in the hearts of the aggressors; therefore it is very seldom that they illtreat any monks whom they meet on their road to the Nile. — Although the entrance is so low, the cattle used for turning the watering machines and cornmills, are made by force to pass through on their knees.

As soon as the bell announces the arrival of a stranger the necessary questions are asked, and observations made, to ascertain that his reception will not be attended with any danger. Arabs are never admitted, if not attendants on Franks. After entering you pass through a labyrinth of small winding passages, from which the habitations of the Superior and higher monks are entered. This part of the monastery consists of a number of small rooms, each of which has one door, serving at the same time as a window. During the absence of a monk the door is fastened with a wooden lock, the key of which is as large as a good sized cudgel. In some countries the bearer of such an instrument would be in danger of imprisonment for carrying a dangerous weapon. But here a common pen might pass for one.

A garden with a few palm, and olive trees, some Nabk (Rhemeus Nabeca) and other fruit trees, occupies the centre of the principal

court, in which generally is one of the churches, for these monasteries always contain more than one. Indeed the tower of St. Macarius has three, one over the other, as if a two- or three-fold service were necessary in cases of very great danger. This tower is the last place of refuge for the monks, should the door be forced open, or the walls scaled. After retiring to the tower they pull up the wooden draw bridge, which connects it with the other parts of the building. A well is within, and care is always taken that the provisions which are kept in the tower, be not consumed beyond a certain quantity. But even if that were not the case, the monks would have sufficient time to carry all provisions and valuables to the tower, whilst the Arabs were entering, and by these means make the retention of the monastery useless to the intruders.

On the whole the monks are very polite and hospitable to strangers. The room reserved for guests in Dejr Suriani is airy and light, but no one ought to go unprovided with insect-powder, as the mats swarm with bugs. The monastery of St. Macarius is free from this plague. How it is in the two others we could not ascertain.

The Dejr Suriani was founded by a holy man, Honnes, whose tree is shown some miles from here, to the south, near two ruined convents. The Dejr Suriani is said to resemble in its construction Noah's ark, from which, however, it differs materially, —not admitting women on any pretence whatever. In these cloisters the title of the Superior or Abbot is

Gommos. He is next in rank to the Bishops of the Coptic church. The head of this church is the Patriarch who exercises the same authority as the Pope in the Roman-Catholic, and who is selected to this high office either from the fathers of the monastery of St. Antonius, in the eastern desert, or from those of some other cloister. The next in rank is the Mutran, who superintends the branch church in Abyssinia.

Egypt, where the monasteries originated, and where at one time nearly a fourth of the adults led a monastic life, has at the present time, only counting the native, *i. e.*, Coptic monasteries, no more than seven for monks, and no nunneries. Of these seven, four are in the above-mentioned Natron-vale, two in the E. desert and one in Upper Egypt, near Gebel Koskam. These only can in the real sense of the word be considered monasteries. To the numerous Dejrs, near the Nile, this name is not applicable, as women and men live together in them.

The monastery on the Gebel e' Tair, those of Bibbeh, Bush, Negadeh, Abou Honnes near Antinoë, the three in Cairo, two in Old Cairo, the cloisters Amba Samuel and Dair el Hammam in Fyoom, those in Alexandria, Girgeh, Abydos, Akmim, Mellani, Suk, Fisheh by Menuf, the Red and the White monastery, that of Amba Shnudeh, and others, have no longer the monastic character. Nevertheless, they are still regarded with respect, and their churches have the reputation for especial holiness. Indeed one of them, called Sitte Dshamian, near Damiette, is the object of a yearly

pilgrimage, in which religious persons from all parts of the country join.

It is said that Egypt and its deserts formerly possessed no less than 365 monasteries. This number seems to be a favourite one in the tradition of the country: it is related that Fyoom had as many villages, and the temple of Denderah as many windows.

Besides those already mentioned there are several more ruined monasteries in the Natron-vale, but there could scarcely ever have been fifty as Gibbon states. At least the monks of the present day know nothing of them; but they are very ignorant, not even being acquainted with the history of their own church. It is very probable that a few only of the superiors know that the ambitious Cyrillus spent several years here under the restraint of a monastic life.

The view the Natron-vale offers is a very waste and desolate one; little more than sand and water is to be seen, neither woods, nor fields meet the eye. The palm-tree, which is to be met with in Egypt wherever the soil offers the least moisture, is here only seen as a stunted bush. The few trees of this kind which are found between Zakuk and Dejr Baranus, and E. from Dejr Macarius seem only to rise out of the ground to show how sterile it is. The tamarisk is seldom to be found, indeed nothing seems to thrive here but the Mesembrianthemum and the rush. The latter grows plentifully in the water, and also at some distance from the lakes, between the hills of the plain. In the

water they reach a height of 10 feet, and from them are made the mats (Memufi) used in every house in Cairo.

The animals in this district are: the gazelle, the Bakkar el Wash (wild cow, a species of antelope), the zebra, the fox, some include the deer, which, however, must be very rare; on the lakes and borders are numbers of water-fowl, wild ducks, snipes, and plovers.

The length of the Wady Natrun is about 5 miles, its breadth from the foot of the low surrounding hills, at the broadest part, nearly $1\frac{1}{2}$ mile. The hills are of sand-stone, and in some places petrified wood is found.

Excursions to the towns on the Damiette arm of the Nile are not without interest. For the antiquarian the ancient Iseum, now *Bebet El Hadshar*, situated between Semenu and Mansura, has particular attraction. It is opposite the village Wish, about half a mile distant from the river. A great number of ruins are found of the renowned temple of Isis, built here by the Ptolemies. The Egyptians called it Hebet,—Meeting-house. The temple stood in a square court, which was enclosed by a brick-wall. The length of this edifice was 400 feet, the breadth 200. The materials consisted entirely of granite, and that of the very best sort. It is now quite in ruins, the immense blocks of its walls and roof forming a wild chaos, and is now the resort of hares and jackals; not one stone seems to be in its original place. The towers are still to be seen, also parts of the ceiling, cornice and architrave; but all is scattered in such wild confusion

that one is really astonished at the perseverance and strength exhibited in the demolition of this magnificent building.

The ceilings were covered with the usual mullets of the Egyptian temples. The cornices have the Egyptian triglyphics, between which are the ovals of the King Ptolemæus Philadelphus. On one of the walls, where the centre of the temple might have been, the holy boat or barge of Isis is represented, and on the altar-shrine which it bears, the goddess is seen, between two others, who seem to protect her with their wings. These three figures are seen on two tablets, placed one over the other, and were doubtless preserved in the shrine of the altar, not being allowed to be seen by any profane eye, and were therefore generally covered with a veil. On the upper tablet Isis is seated on a Lotos-flower, and the two other figures are standing; on the lower one the three are seated, and beneath them are four kneeling figures beating their breast. One of them has a human head, the others jakals' heads. At each end of the barge is the head of the goddess, and the hieroglyphics over it show that it belongs to her. The King Ptolemæus Philadelphus stands before her, offering her incense. The stone tablet is broken, but on a fragment beneath, which seems to have belonged to it, a sledge is represented, on which the vessel was drawn to the temple. It was probably one of the isolated sanctuaries which used to stand near the centre of the Naos.

The sculptures on this and on several other walls are executed in

relief, which is seldom worked on granite, and shews with what an immense expenditure of time and money this temple must have been built. The hieroglyphics are of an unusual size, being no less than 14 inches long. The cornices were varied in the different apartments. One, which perhaps ornamented the walls of the Sekos, consists of Isis-heads, supporting an altar or small temple, and are varied alternately with the ovals for the inscription of the King's name, but the hieroglyphics are still missing.

Judging from the ruins, there were, on the lower part of the wall, on this side of the temple, representations of a procession of the god Nile. The figures carry vases and emblems. Between each of them is a waterplant, as also on their heads, alternately representing a flower from the upper and lower country. Close by are the capitals of large pillars; they are formed of Isis-heads, which support a small temple similar to those of Denderah, which they do not equal in size, but surpass in the beauty of their material (granite).

Some of the sculptures, which mostly represent scenes of offerings, are very well executed. Particularly interesting is a tablet, of Hor-Hat, with a hawk's head (Harpo-crates or Horus), leading the king to his mother, the goddess of the temple. Battle-scenes, and great processions of the olden time are missing here, as in all the temples of the Ptolemæan era.

The present village, lies to the N.W. of this ruin. Close to it is a pond, which contains water at all

seasons of the year, save when the inundation has been very low. It very likely served the same purpose as that in Karnak.

Mansura is one of the greatest towns of the Delta, and also one of the most flourishing in Egypt. It has several bazaars, mosques, and a government-building. It was founded, in 1221, by Melek el Kamel, and received its name, *Mansura*, that is, "the Victorious", because the Caliph conquered the crusaders about this time. Here Louis IX. was imprisoned, 1250, after his defeat. This town is also known for its manufactories of sail-cloth and linen, and a peculiar sort of crape called *Choraïshe*. Here are no ruins.

In a few hours we reach *Damiette*, in Arabic *Damiat*, a town which was once of consequence, and the principal emporium on this side of the Delta. Now that Alexandria is flourishing, it is very much fallen off, and has only a small trade with Syria and Greece. Its rice and the produce of its fisheries offer an opportunity for traffic with the interior. The houses are for the greater part well built, and the town, with its 26,000 inhabitants, ranks with larger cities of Egypt. The ancient Egyptian name was *Tamiathis*. Some of the remains of the old town have been used in building the mosques, and on one of the blocks in the mosque of *Abulata*, a little way to the E. of the town, is an ancient Greek inscription.

There are still more sites of long forgotten towns, in the Delta, and antiquarians might employ themselves in describing them, and making known what they were. It is very possible that they would not find any

considerable ruins, but the discovery of a name, or a figure on the fragments of a temple would enable them to enrich the science of ancient geography. The sites of *Buto*, of the *isle of Helbo*, and several others, are of as much consequence to geographers as to antiquarians.

For general travellers there only remains *Tanta* of the Delta-towns, which lies, as was before remarked, near the railroad, and can be reached in three hours from Alexandria. It is a town containing 15,000 inhabitants, and is celebrated for its festivals in honour of the Moslemite saint, *Said Achmed El Bidowi* (the Beduin). This saint was born in *Fez*, in the N.W. part of Africa, about the year 596 of the *Hegira* (or A.D. 1200). He went with his whole family to *Mecca*, and on his return home, staid in *Tanta*, where he afterwards died, and at a later period a large mosque was built over his grave.

The festivals in honour of him are celebrated twice a year, about the middle of March, and during the inundation, shortly before the dams are cut through which close the canals.

These feasts are very likely reminiscences of the merry heathen times, which have left their stamp on most of the customs of the people. A great number of persons assemble and go in procession to the grave of the saint to pay him their devotion. It is said that, sometimes, there are about 150,000 Mussulmans assembled here. But of course the greater number are brought from the love of pleasure rather than of piety, for during the festivals of *Pacht*, in *Bubastis*

(which might have been the original of these), more wine was drunk in one week than in any other part of the year—during these festivals the modern Egyptians commit greater excesses than in the whole year.

Persons of all classes and nations in Egypt paying homage to the Islam, resort to this fête. Jugglers, jesters, snake-charmers, gladiators, and merchants of all kinds, the noted Almehs or Gawassis, dancers performing the most licentious dances, flock to Tanta; although the latter have been expelled by Mehemed Ali to Upper-Egypt, they are now seen again in the north. Many Cairenians, who are prevented from attending this festival, think it a circumstance much to be deplored. There is at the same time a sort of fair, but, as before said, the greater number come merely for pleasure. Over the grave of the Sheikh a few Fatahs (name of the first chapter of the Koran) are read. Then they go to the tents of the dancers, to hear the music of the Tarabuka, reed-pipes and castanets, and to listen to the songs of the women, who entertain their guests with voluptuous pantomimes, till the darkness of evening covers worse scenes.

The holy Beduin Said Achmed has, according to some, received attributes of the old Egyptian Hercules (Gom), who was venerated at Sebenytus, in about the same manner as the holy Bibbawi at Bibbeh, those of St. George, or as the holy archangel Michael did those of the ancient Wodan.

His name is often invoked when there are weights to carry, or ships to move from a sandbank. The effects

of a storm or any other terrible natural phenomenon are exorcised with the exclamation: "Ya Said, ya Bidowi"! And the often heard song of: "Gab el Yusara" ("He brought back the captives")—relates the power and cunning of this saint, who was, according to the legend, also a mighty hero.

This festival lasts a whole week and after it follows a similar one in honour of the holy Ibrahim e' Dasuki which is visited by nearly as many, in the village Dassuk by Ramanieh.

No ruins of ancient towns are to be found near Tanta; but it is said that in one of the mosques (as in Menuf) is an inscription in three languages. If this is ascertained, it will be of importance, as there will be reason to hope that other documents as valuable as the stone of Rosette will be found in Egypt. No doubt there were at the time of the Romans, as well as Ptolomies, decrees written out at the same time in the Egyptian and Greek languages, and copies of them placed in the principal temples of the land. And as it is read on the stone of Rosette that an order was issued to put up the same monument "in the temples of the first, second and third rank" it is to be wondered that as yet only one specimen has been found.—

We conclude with some advice to travellers who purpose returning direct from Egypt to Europe.

If they have staid in the country during the winter they will do well to leave before the commencement of April, as about that time the Chamsin often begins to blow.

The time for the departure of the

English, French, and Austrian steamers they will find noted in the *lôtels* of Cairo and Alexandria; and the offices of the different companies are all situated in the large European square. The French steamers do not await the arrival of the Indian mail, but the English and Austrian (Lloyd) do; so that it may happen that the traveller is detained in Alexandria several days after the regular day of departure. It very seldom occurs that the steamers leave sooner than the stated days (namely, Lloyd's 7th and 21st of every month), because the Indian mail rarely arrives earlier. The time given for returning to Alexandria must not be too limited; and by all means the traveller must be here one day before the given time of departure, as the trains do not arrive before the evening, and the steamers always start in the afternoon. The Lloyd's steamers are preferable to the English and French, because they are never so crowded. To take a passage in them it is necessary to give a passport, to which the Austrian Consul must put his *visa*, and which is not returned to the traveller till he arrives at Triest.

Those travellers who wish to take tokens from Egypt must not forget that the Dogana in Alexandria levies an export duty, which seems to be rated according to the pleasure of the officials, sometimes high, sometimes low, and which the traveller may often beat down.

For instance, in March, 1852, some acquaintances of the author were to pay 80 piasters export-duty for 8 *Tahibooks*, which they had bought for 200 piasters in Cairo, and they succeeded only after a great waste of words in reducing it to the half. Others again had nothing at all to pay, because, at the right time, they had dropped a "*bakshish*" of a shilling or two into the hands of the officials.

Antiquities, mummies, large images of gods are not allowed to be exported without the especial permission of the authorities, but again the word "*bakshish*" proves its magic power over the lower officials and surmounts all difficulties.

If the traveller wishes to take tobacco with him (the *Latakiah* is excellent) he had better not have it cut, as it soon loses its aroma, but buy it in leaves.

In Triest it ought to be given to the custom-house officers when they come on board, who take it to the Dogana, where the duty on it is to be paid, or if it is to pass through the empire *per transit*, it is given to an agent, after his signing a receipt, to forward it to its destination.

The Lloyd's steamers stop, on their passage from Egypt to Triest, three or four hours at Corfu, and the passengers have an opportunity to go on land and view the best points of this beautifully situated town.

SUPPLEMENT.

1. The Infectious Power of the Pest.

P. 29.—Concerning the Pest is to be remarked that at the present time many do not believe in its being infectious. On its appearance, in 1770, in Moscow, the mortality amongst the higher classes was inconsiderable. Of surgeons, only 4 died, and physicians not one, but 16 of their assistants were attacked. Further, it must be remarked, that of the sextons who were sent about to remove the bodies secretly buried (and for which office criminals were selected) not one was infected, although the number of corpses was found to be nearly 1000.—Later, in the year 1835, more direct experiments were made. Ten European physicians in Egypt gave their daily attention during five months to those taken with the plague. They exposed themselves

without any precautionary measures to the effluvia of the sick. They brought blood, matter and other juices in contact with their own body, and dissected more than a hundred bodies. Bullard wore for 48 hours the shirt of a man taken with the plague. Clot Bey inoculated himself with blood and matter of a sick person. None of these experiments were succeeded by contagion. The same results followed the experiments made shortly before by Russian physicians in Egypt, who had given the bed-linen and clothes of the infected, after previously cleaning them with steam, to healthy persons. Of the latter none were infected; neither were the servants who had been employed in cleaning the linen.

2. Names of the Natron-Monasteries.

P. 171.—Brugsch gives to the Natron-monasteries different names. He says: "These edifices have

the following names: The monastery of Ambeshun (Makarios cloister), that of Ambekishai (the mo

nastery of the holy Bishoi or Abisai), that of the holy Virgin of the Syrians, and that of El Baramus." These names are to be understood as follows: Ambeshun; very likely Amba Beshun, the same as St. Beshun (Amba in Greek Abba); Amba Bishoi the same as St. Bishoi; El Baramus—El Ramus, that of the Greeks, Arabic Rumi, the Greek. The Arabic article

"el" has unnecessarily been placed before the Coptic article "be" or "ba", about in the same manner, as is said "the Alkoran" instead of "the Koran", without taking the Arabic article "al" away. The Natron-vale is in Arabic also called, "the plain of Shihat", or "of As-kit", and still oftener "Missan el Kolub", i. e., "the scales of hearts".

3. For Searchers of Coptic Manuscripts in Egypt.

P. 172.—The libraries of the before mentioned Natron monasteries, as well as those of other cloisters and churches in Egypt, contain a larger or smaller number of manuscripts, partly original, of past centuries, or copies, of the last and the present. To these must be added some in the possession of private persons, which, being heir-looms, are of great antiquity. It is now quite impossible to get a manuscript from the Natron monasteries, either by persuasion or for money, Englishmen having bought, for a comparatively low price, several hundred manuscripts from the monastery El Baramus, and sold them again at a great profit. This the monks have heard of, who now know that their manuscripts are of value to Europeans. But for all that, they would have no scruples in selling them at an exorbitant price, had they not received a severe reprimand from the Patriarch, with strict orders never again to sell a manuscript. A few of the monks copy the old books,

but as they only understand the Arabic, and not a word of the Coptic, there are numberless faults in their copies. Brugsch could have bought a thick manuscript for a few pounds, but was deterred from taking it by the gross faults which he found even in the first pages of the book. In Cairo several private persons possess genuine old manuscripts, but they know their value and ask great sums for them. The English Missionary, Mr. Lieder, in Cairo, is able to give the best information to strangers about such manuscripts. The library of the Patriarch, in the Copts-quarter, in Cairo, contains a considerable collection of Coptic manuscripts. To gain admittance the traveller must apply to his consul-general. Brugsch thinks that in Upper-Egypt there must still be a rich depository of Coptic manuscripts, as nearly in every town and village where there are Coptic monasteries and churches a library may be supposed to exist, and even some of the Coptic inhabitants pos-

sess such manuscripts. In this point of view Brugsch recommends the traveller to visit the monasteries near Akmim, near Arabat el Madfuneh (Abydos), and near Esneh. The Coptic possessors of such manuscripts are only to be found out through the aid of a good Dragoon, perhaps also through letters of recommendation to the Austrian

and Prussian consular agents, who are Copts.

Brugsch has brought the greatest number of Coptic manuscripts from Upper-Egypt, which are now in the royal library in Berlin. The contents of these books refer principally to scriptural and ecclesiastical literature.

4. The Arabian Sailors of the Nile, and their Songs.

The sailors of the Nile boats, like all Egyptians, are very fond of music and singing. Very good singers are often found amongst the crew of a Dahabieh, and these seem to be a privileged set among their comrades. Whilst rowing they sing with a clear voice improvised verses, often without any sense in them, and songs committed to memory. For instance they often quicken the strokes of their oars with the monotonous repetition of these words: "Nebbi, Allah, y Allah!" (Prophet, God, o God) or: "Imlal, Imlal, Imlali!" (Fill, fill, fill, scil. the cup, for me). Another expression of this sort is "Ya Arafat, ya Allah!" (O Arafat*), o God) Other sentences, used as refrain, and often heard, are: "Allah! Damanhuri!" (God! O man of Damanhur**) and: "Y' Abou Moham-

med ya Beoomi!" (O Abou Mohammed, O Beoomian) As may be observed, the most usual exclamations are of a religious kind. Often the principal singer sings the following words: "E' duchan el libdeh fejn?" (Where is the felt-cap booth?) Then the chorus answer: "Bachri Luksoi beshwutejn" (A little to the north of Luxor.) The following chorus is also very common:

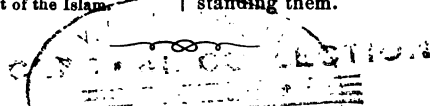
"Jammah mandili
Wagafil hara"

I have lost my cloth
On the road.

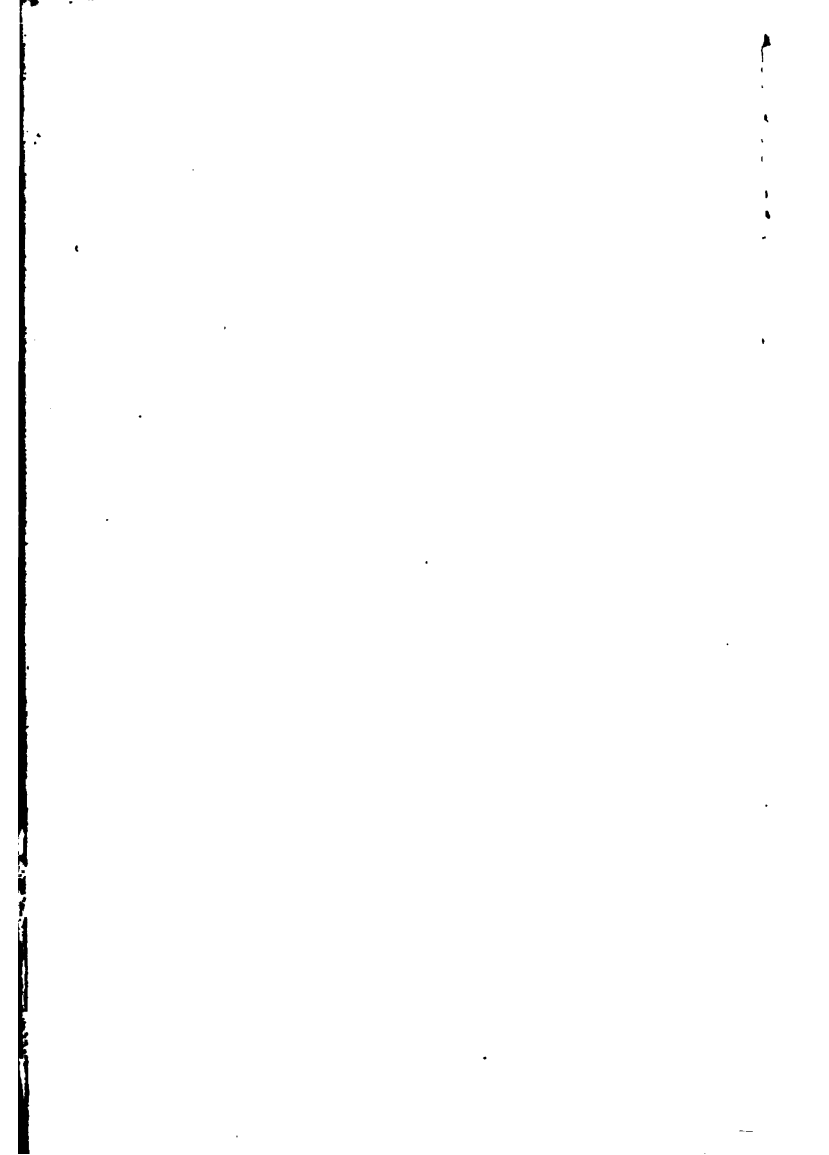
In the evening, or at any other time when they have nothing to do, a few of the sailors sing to the sound of the Tarabuka parts of the famed romances of Abou Sejd or Antar. They sometimes sing love songs, as, that called "El Esowijeh" but most of them are so indecent that one loses nothing by not understanding them.

* A holy mount near Mecca.

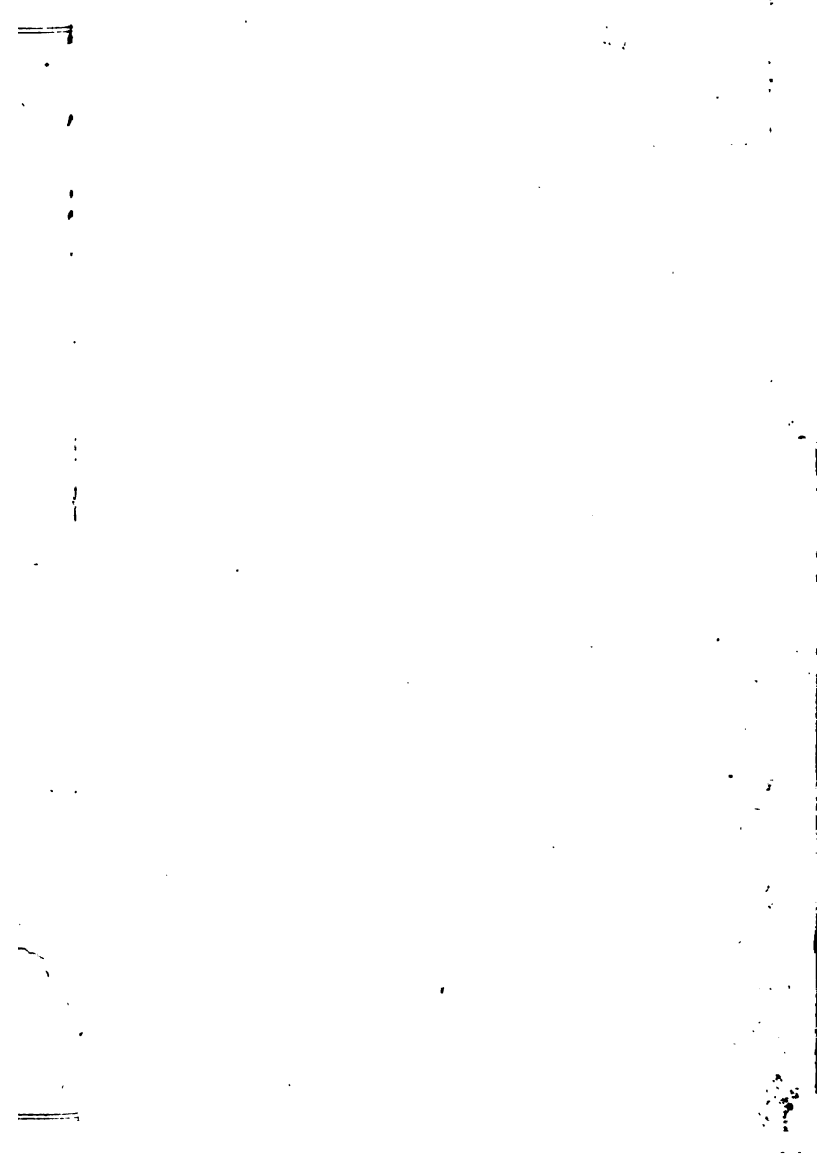
** A celebrated Saint of the Islam.

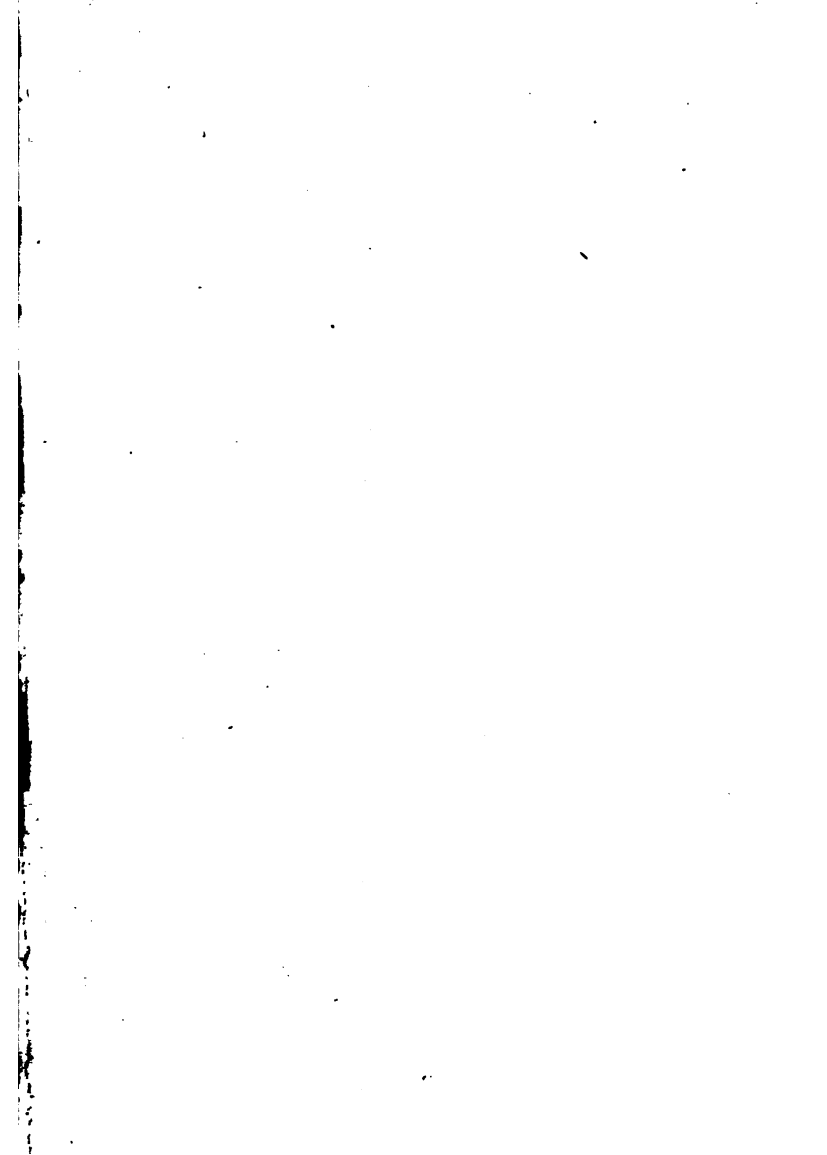


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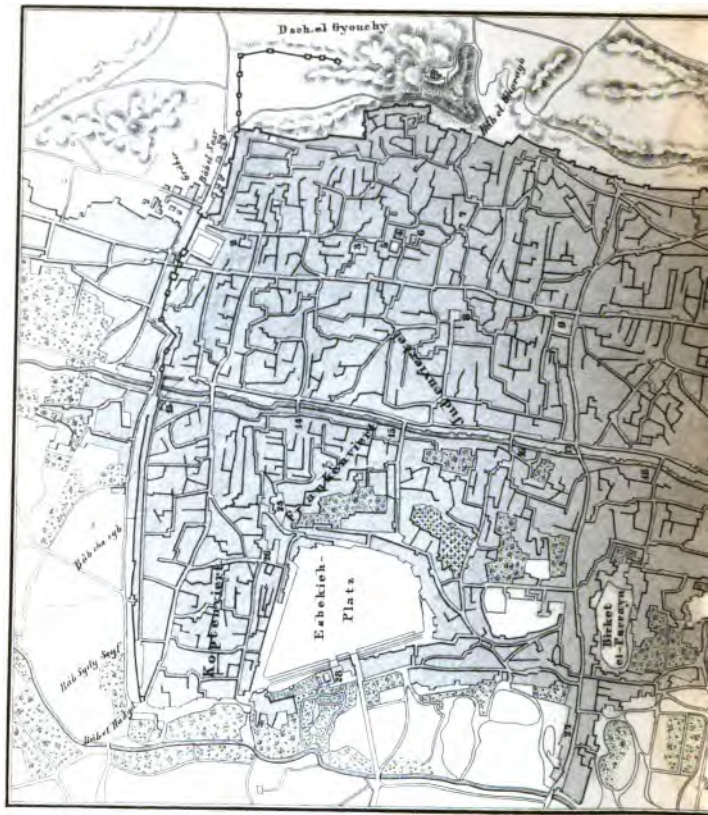




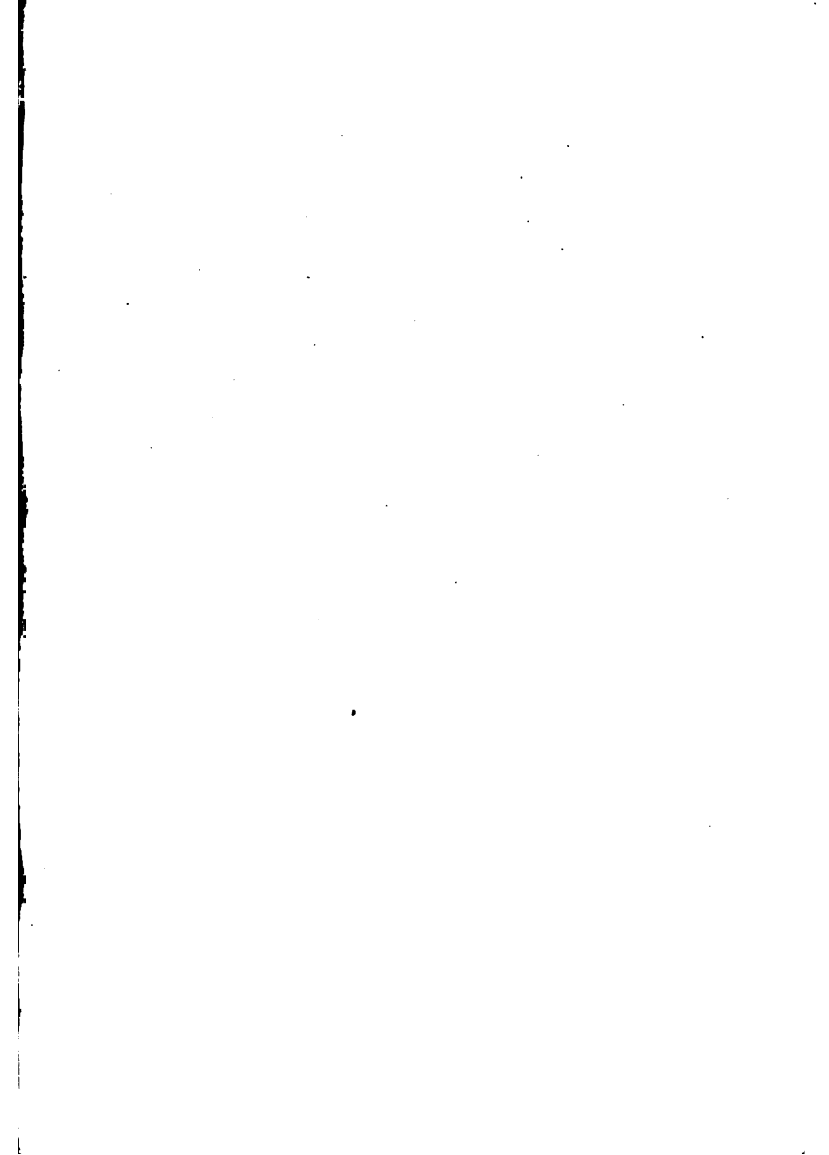




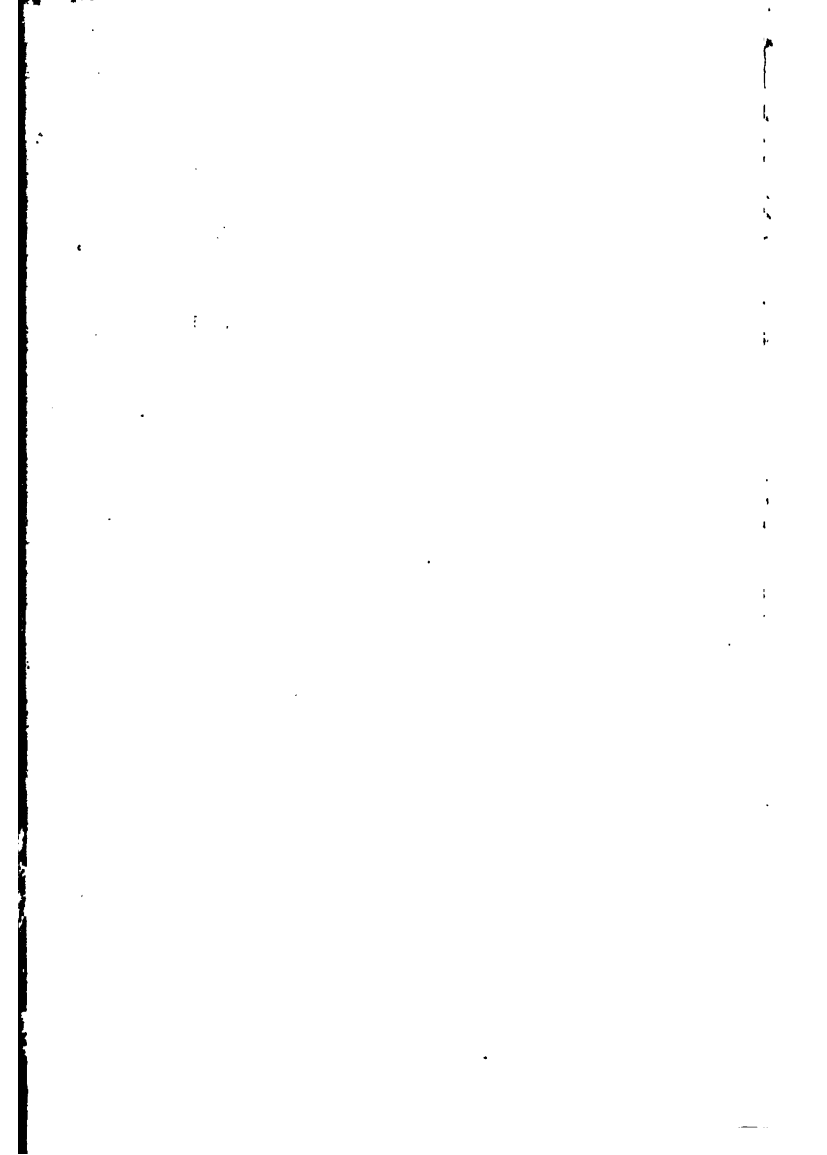
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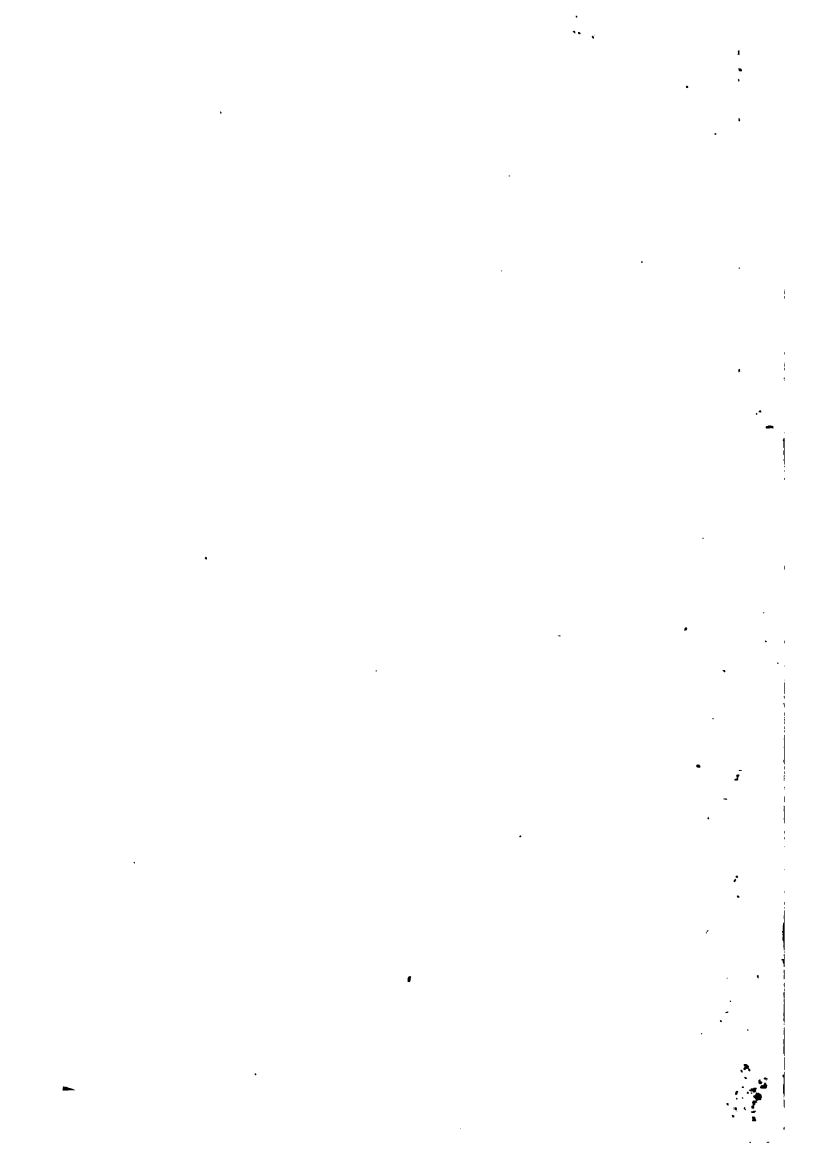


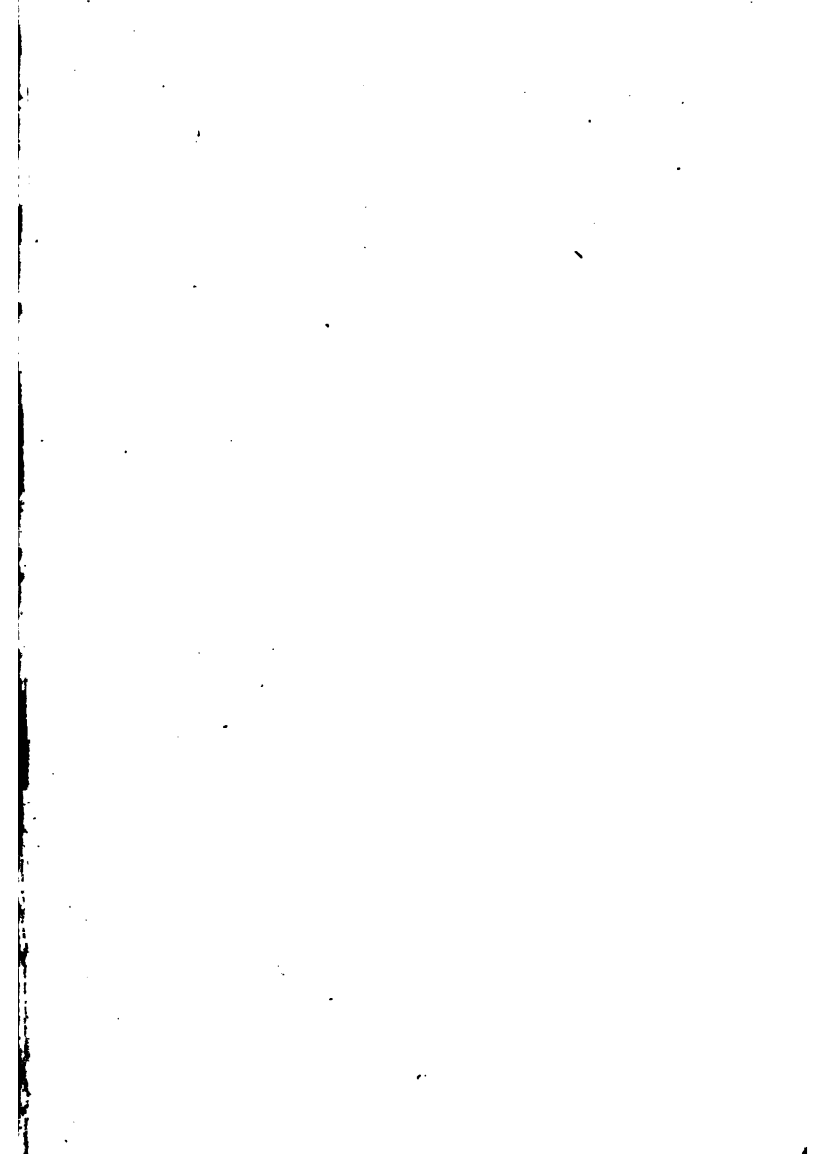
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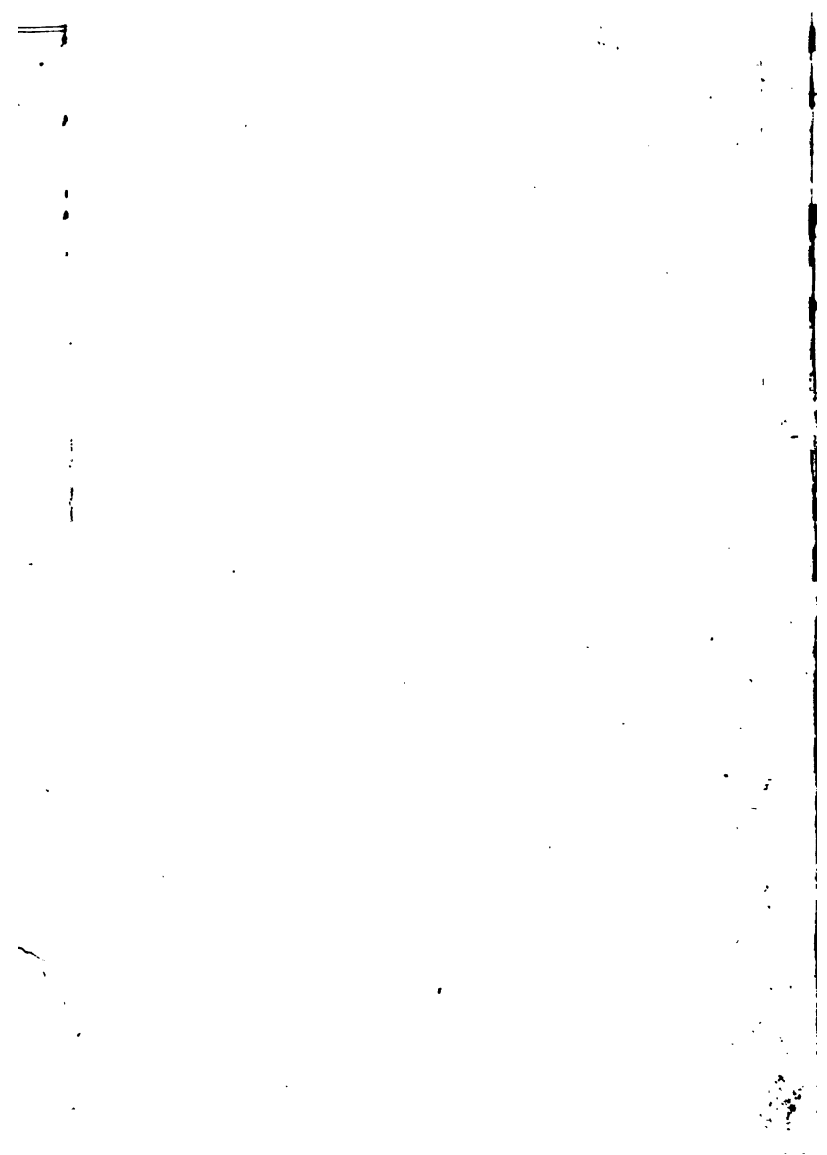


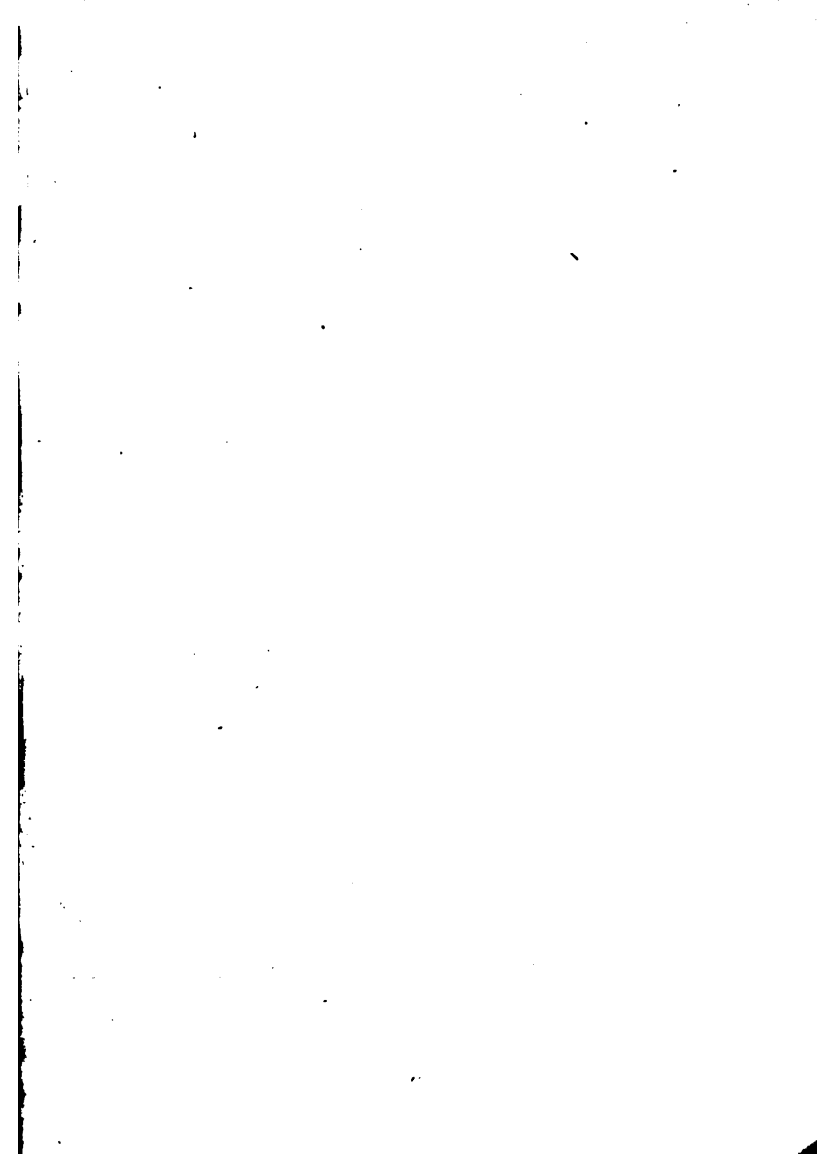


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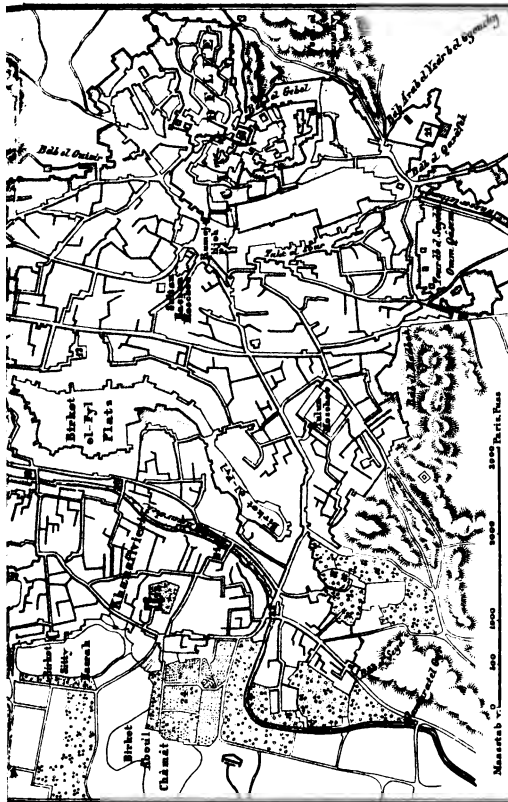






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Erklärung

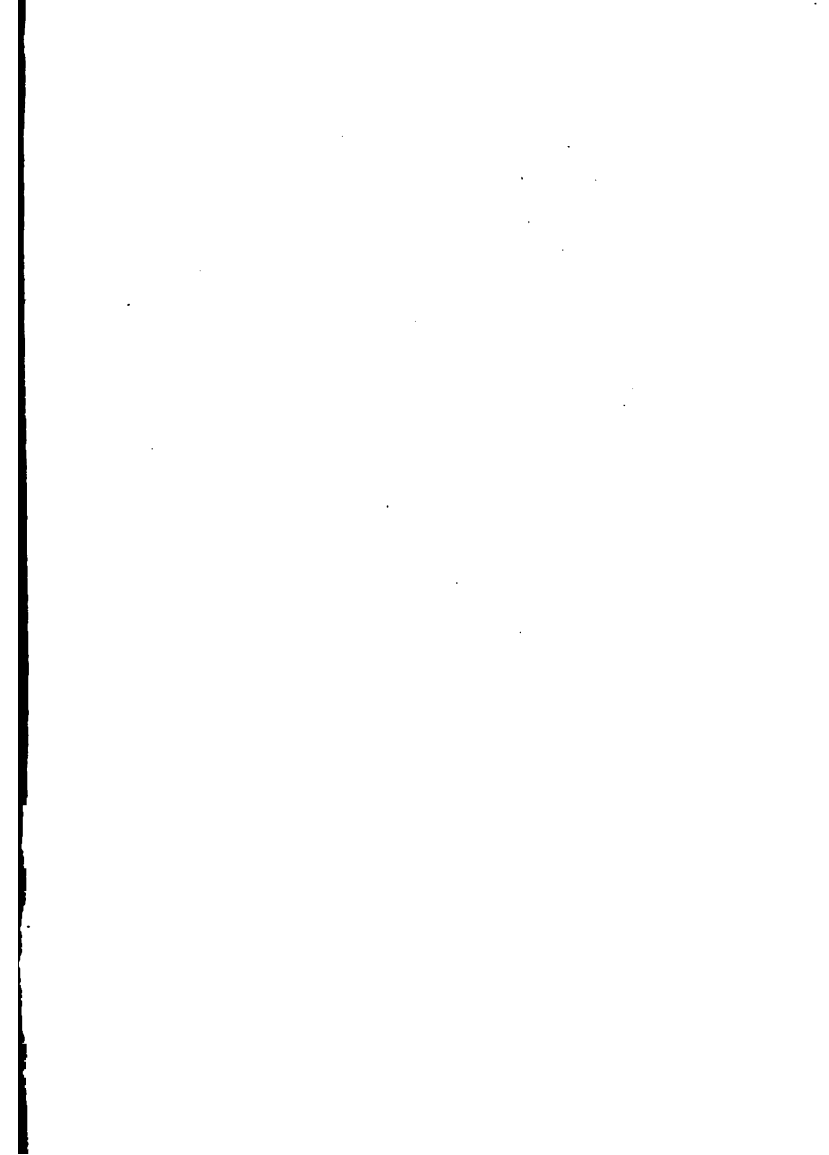
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|--------------------|-----------------------------|---------------------------------|----------------------------------|
| 1 El Madabgich | 8 Khan el Memany | 15 Stadtviertel el Muaki | 22 Stadtviertel el Seban |
| 2 Okail el Sabun | 9 Monache el Noel | 16 Stadtviertel el Emir Hussein | 23 Kasem Ajâ Bigi |
| 3 Bigi el Kady | 10 Monache des Sultan Kalun | 17 Stadtviertel Bâh el Charik | 24 Jarâda de l'Institut |
| 4 Khan el Henech | 11 Monache des Sultan Koyom | 18 Stadtviertel el Gedydch | 25 Turâb el Bough |
| 5 Khan el Nahas | 12 Bigi Murâd Bey | 19 Stadtviertel el Semkar | 26 Turâb Gama el Ahmar |
| 6 Akain el Bust | 13 Okail el Kümeh | 20 Stadtviertel el Gammamia | 27 Birhat el dem. |
| 7 Monache el Akhar | 14 Stadtviertel el Gedydch | 21 Stadtviertel Amarchek | 28 Das Haus von Topolcon mâin el |

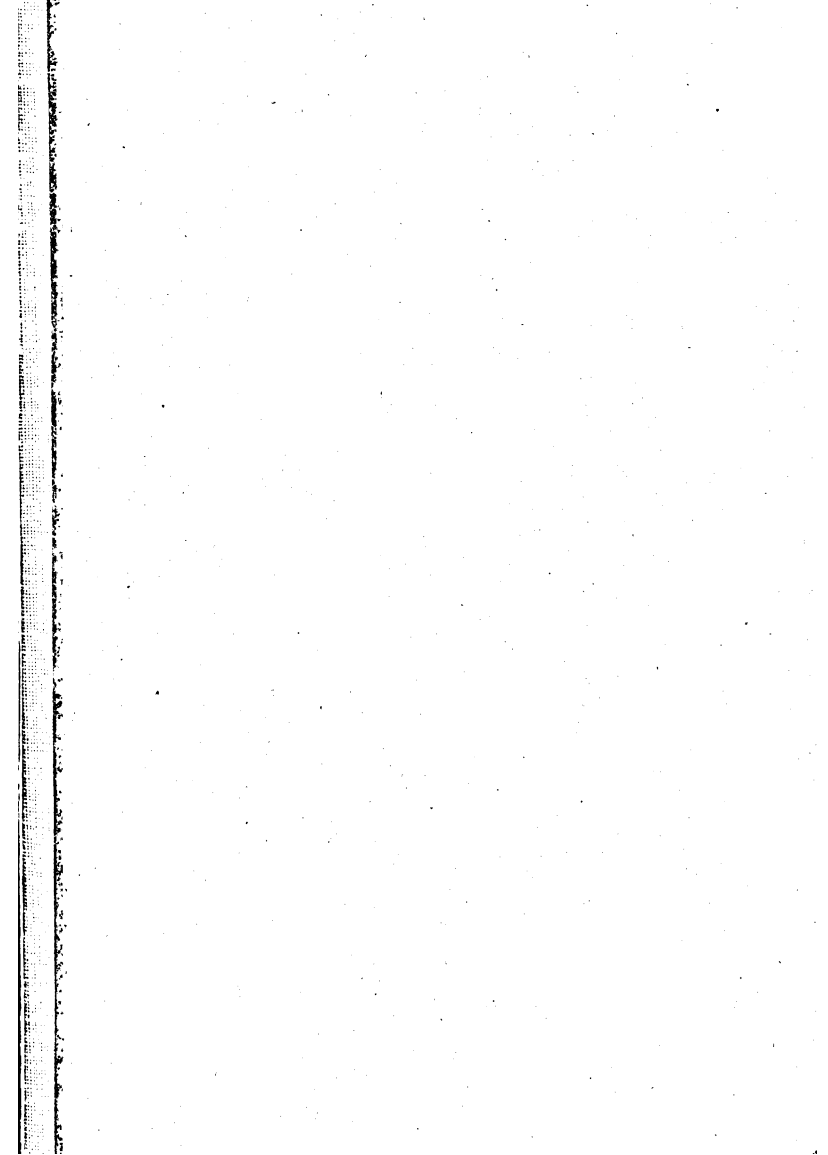
Expedir nach Bagdad, geschildert

Brookhaus Geogr.-arith. Institut, Leipzig.

H. Langy dir.

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